CHEESE MAKERS' MANUAL

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The Christian workers'
manual

THE CHRISTIAN WORKERS' MANUAL

H. S. MILLER, A.M.

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THE CHRISTIAN WORKERS' MANUAL

BY

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EXPLANATORY

The word "doctrine" means teaching. It occurs six times in the Old Testament and forty-nine times in the New Testament. It is a good word and one not to be feared. The church is suffering from the neglect of her own excellent doctrine, and the world is rushing on to ruin because there are few to proclaim God's message and show what the Bible teaches on vital themes. Many are depreciating doctrine and are substituting other things, some of which are good in their place but none of which are good as substitutes.

This book has grown out of the author's personal ministry of the Word. The object is to present the essential doctrines of the Bible in the simplest manner so that the ordinary Christian, if he will, may grasp them and become efficient in Christian work. Those doctrines are emphasized which will show the sinner his need of salvation, save him, and bring him into the victorious Christian life. The assumption is that the church of God has not been kept in ignorance of God and of His way of salvation and His doctrine for eighteen hundred years; hence we seek to emphasize old truth rather than to follow the so-called advanced knowledge, the new ideas, and the modern fads, whether they appear under the name orthodoxy or not.

We believe that the plan of the book is different from that of any other on the subject. The desire is to help busy people who wish to know how to work for the Lord. Since it is not a complete book of doctrines, but a presentation of Bible doctrine from the Christian worker's standpoint, a few important doctrines have been omitted, for lack of proper space, while others have been treated more fully than in ordinary cases. For example, there are twenty-one articles on sin and its penalty, and they are treated quite fully. Many of

them are longer and fuller than was at first intended since, in the process of writing, it seemed best to make each fairly complete. The subjects are chosen with reference to the need of the Christian worker.

No apology is offered for repetitions. They exist, but they are used in different connections and seem to be necessary. May they be helpful in fixing the facts firmly in the mind and heart.

Appendix.—At the earnest request of friends, an article on the Doctrine of God has been added. This is not complete, but it will at least prove His personality and show His attributes and something of His work. In doing this a method has been employed, original as far as we know, of grouping together the attributes of each Person of the Trinity, thus showing each attribute of each glorious Person, side by side. This is placed in an appendix, not because of any less value attached to it, for it is of prime importance, but simply because it does not fit into the general plan of the book.

The book is divided into six sections: I. The Bible and Christian Work; II. Sin; III. Salvation; IV. The Christian Life; V. Excuses; VI. Appendix.

H. S. Miller.

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I: THE BIBLE AND CHRISTIAN WORK

THE CHRISTIAN WORKERS' MANUAL

I: THE BIBLE AND CHRISTIAN WORK

1. TO THE YOUNG CHRISTIAN

You may be old or young in years but if you have recently become a Christian, or started in the Christian life, you are a **young Christian.** You are sometimes called a "young convert." If you really have become a Christian, remember a few things:

1. You have left the old family, of which the devil is the father (John 8:44; Acts 13:10) and have become a member of God's family. God is now your father (Gal. 3:26).

2. If you are in God's family you have been born into it (John 1:12, 13; 3:3, 5, 7). There is no other way of getting into it.

3. If you have been born again you have received Jesus into your heart as your personal Saviour and your new Lord, and you are a new creation (II Cor. 5:17; Gal. 6:15).

4. If you have recently been born into God's family you are a babe, and the next thing is growth—not work, but growth.

5. Food is necessary to growth. No food, no growth.

6. Just as God has provided milk for the nourishment and growth of the natural babe, so He has provided the spiritual milk for the babe who has been born of the Spirit. "As newborn babes desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2). Compare Job's testimony in Job 23:12 and Jeremiah's in Jer. 15:16.

7. Do not neglect to feed your spiritual life with the Word. Read it, study it, learn it, memorize it, eat it; that is, appropriate it for the upbuilding of your spiritual life as you appropriate food for the upbuilding of your physical life. John's Gospel is a good place to begin, then Romans, Ephesians, and so on.

8. Remember that the Bible is a personal message from God the Father to His beloved children—to you. Treat it as such. Its promises are yours. Appropriate them, and trust God to make them real.

9. There are absolutely no substitutes for Bible study. Do not be misled here. Even prayer, which has an immensely important place in the Christian life, is no substitute for the Word. Meetings are very helpful, but they cannot, in themselves, sustain spiritual life nor develop strong Christian character.

10. Shun worldliness, in the church and out. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (I John 2:15). "Be not conformed to this world" (Rom. 12:2). Worldly people have little appetite for the Word of God.

11. The Church is the most costly thing on earth; it cost Christ His life (Eph. 5:25). He loves it; so ought we. It is "chosen out of the world" and is "not of the world" (John 15:19; 17:14, 16). Love it so much that you will have nothing to do with anything that will deaden its spiritual life, lower its standard, or make it a laughing-stock for a godless world.

12. If you have been born again you not only have a new family relationship and have life instead of spiritual death (Eph. 2:2; I John 5:12), but you are cleansed and have a new heart (John 3:5; 15:3; Titus 3:5; Ezek. 36:26, 27). The next thing is to be **kept**. You are "kept by the power of God" (I Pet. 1:5), and the power of God is the Holy Spirit (Micah 3:8; Acts 1:8; Eph. 3:16, R. V.). Receive and appropriate Him in His fullness (Eph. 5:18; Ezek. 36:27; Isa. 59:19; 63:10; I Pet. 1:22; Rom. 8:2, 4, 13; Gal. 5:16-25). He is also the Author and the Teacher of the Word (II Pet. 1:21; I Cor.

2:9-13), and He will not be pleased to have you neglect the Word.

13. Do not forget nor neglect to **pray.** God is the Supplier of needs; Jesus the Source of the supply (Phil. 4:19). You have the rights of a child; use them. Ask bountifully that He may give bountifully (Eph. 3:20). Be always in the spirit of prayer (Phil. 4:6; I Thes. 5:17). Do not forget to receive. "Ask and ye shall **receive,** that your joy may be full" (John 16:24). Ask, take, appropriate.

2. CHRISTIAN WORK

1. There are two kinds of fruit mentioned in the Bible.

(1) The fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). This is from the inner life, and is the outflow of the indwelling Holy Spirit. It is neither attained nor manufactured. It makes the life conform to the profession, and is, therefore, the real basis of all true Christian service.

(2) The fruit mentioned in John 15. This is Christian work itself, and depends upon abiding in the vine. The branch bears the fruit, but it must be united to the vine, and partake of the nature of the vine in order to do it. Jesus said, "I am the vine, ye are the branches. He that abideth in me, and I in him. the same beareth much fruit; for apart from me ye can do nothing. . . . Ye did not choose me, but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, He may give it you" (John 15:5, 16, R. V.). This is mutual abiding, He in us and we in Him. The Holy Spirit forms Christ within us (Eph. 3:16, 17; Rom. 8:9, 10; I Cor. 12:3, 13; John 14:16-20). Fruit-bearing is a test of discipleship and a condition for successful prayer along the "whatsoever" line (John 15:8, 16). Jesus expects fruit (Matt. 21:19; Mark 11:13, 14, 20, 21; Luke 13:6-9).

2. This solves the problem as to what is fruit, or Christian work. As the branches which are united to a grape vine bear

grapes and not apples, so the branches which are united by faith to Jesus, the living and life-giving Vine, and are abiding in Him will be bearing fruit, and that fruit will be the same as He came to bear and would be bearing if He were here now, seeking the lost, teaching God's children about the life more abundant, etc. (John 20:21; Luke 19:10; John 10:10; Luke 4:18, 19). Very much of so-called service will be burned as wood, hay, stubble (I Cor. 3:12-15).

3. Every Christian should be a worker, and every worker should be a personal worker, or a soul winner. Jesus was a great personal worker, and His spirit possessed His earliest followers and made them such (John 1:40-46). Some of His most important messages were given to one person. He says to His followers, "As my Father hath sent me, even so send I you" (John 20:21; 17:18).

4. The Christian is saved, not by works but for works (Eph. 2:8-10; Titus 3:5). He is an ambassador, sent out, empowered, and protected by Almighty God and the court of heaven to represent the Lord Jesus Christ. To him is committed the "Word of Reconciliation," by which he is to beseech men and women, in Christ's stead, to be reconciled to God (II Cor. 5:19, 20). He is to shine in the sin-darkened world, "holding forth the Word of Life" (Phil. 2:14-16). He is a trustee of the Gospel (I Thes. 2:4), a "workman that needeth not to be ashamed" (II Tim. 2:15), a vessel "meet for the Master's use, and prepared unto every good work" (II Tim. 2:21), a watchman, responsible to God for hearing His Word and warning the people of coming judgment (Ezek. 3:17-19; 33:1-9), a witness of the power of the death and resurrection of Jesus, of repentance and remission of sins, and of the Spirit-filled life (Luke 24:46-49; Acts 1:8; 5:30-32), a warrior (II Tim. 2:3, 4; Eph. 6:17), and a winner of souls (Prov. 11:30).

3. QUALIFICATIONS OF A CHRISTIAN WORKER

1. He must be saved himself (John 1:40-45; Matt. 4:19; Psa. 51:12, 13). God does not ask an unsaved person to enter His service. His servants are those who obey Him (Rom.

6:16), while the unsaved one is a "child of disobedience" (Eph. 2:2).

2. He must **know** that he is saved (John 5:24; I John 5:12, 13). The "hope so" and the "guess so" people are not usually found among the workers. As long as one is in doubt concerning his own salvation he cannot do much toward helping any one else.

3. He must be **kept** saved. In other words, he must be filled with the Spirit. This is a definite crisis, and is God's method of maintaining the work of regeneration and going on with it. It is a positive command to the child of God (Eph. 5:18), and there can be no real Christian life without it. We are "kept by the power of God" (I Pet. 1:5), the Holy Spirit (Micah 3:8). It is one thing to be born of the Spirit (John 3:3-7; Titus 3:5) and another thing to be filled with the Spirit, the one making the sinner a child of God, the other giving power to live a Christian life as well as power for service. A life separated and yielded to God and filled with the Spirit is the first bit of real service that a Christian can render to God (Rom. 12:1, 2; Luke 24:48, 49; Acts 1:4, 5, 8). This is necessary for his own victorious life, without which there can be no true witness-bearing (Acts 4:31; Phil. 2:14-16; Psa. 51:10-13). The filling with the Spirit is an ever-present, progressive, continuous action, as the believer is connected for that definite purpose with Jesus, the great Reservoir.

4. He must have boldness and power for service and testimony (compare Acts 2:14-41; 4:8-12, 29-31 with Matt. 26:58, 69-75). These are some of the results of being filled with the Spirit. After the disciples had been pronounced regenerated (Luke 10:20; John 13:10; 15:3) and had been trained and appointed as witnesses (Luke 24:45-48) they were bidden to tarry and receive power from on high. "Ye shall receive power after that the Holy Spirit is come upon you." This is the baptism with the Holy Spirit (Luke 24:49; Acts 1:4, 5, 8), and was fulfilled in the filling with the Spirit (Acts 2:4). Jesus Himself was anointed with the Spirit for power before entering His public ministry (Luke 3:22; 4:1, 14; Acts 10:38). How much more does the worker of today need this power!

5. Being Spirit-filled, he will be yielded to the Spirit's control, and in every way obedient to Him. The Holy Spirit, an invisible person, needs a channel, a mouthpiece, a voice, one whom He can use just as He pleases. He is the Worker, while the individual is the instrument to be used, and any self-will in the matter hinders the work. This also saves from the power of sin in the life. The one who has not a life of victory, and joy and soul rest in the Holy Spirit, who yields to every little temptation, who grumbles and finds fault, and who acts as the unsaved do—that man is not at all fitted for soul-winning. It is the overflow life that reaches other lives and makes Christianity attractive (John 7:37-39).

6. He must have love for souls. No one can win souls who does not love them. This is not enthusiasm, nor is it human love patched up. It is divine love, the "love of God shed abroad in our hearts by the Holy Ghost" (Rom. 5:5), the "love in the Spirit" (Col. 1:8), which is the "fruit of the Spirit" (Gal 3:22). It is the same love that sent Jesus to die for us (I John 4:9, 10; Eph. 5:2), the love that brings hope to the sinner, and loves him into loving God.

7. He must believe the testimony of the Word concerning sin and the doom of the sinner (Eph. 2:1-3, 12; Psa. 9:17; Rom. 6:23, and many others). The man who believes that his friend is in danger of losing his life will not be long in plucking up sufficient courage to warn him. When people really believe down in their hearts that the one out of Christ is lost, is going down to eternal hell, and that no power but the blood of Jesus can save him, there will be more earnestness for the salvation of souls. The worker must know a certain amount of Bible doctrine.

8. He must know his Bible, and how to use it. The Spirit is the author of the Word (II Tim. 3:16, 17; II Pet. 1:21) and He is also the teacher (I Cor. 2:13), and when He comes into our lives, He will see that we do not neglect it. The Word of God is called the "Sword of the Spirit" (Eph. 6:17). No one would go into battle without some sort of a weapon with which to fight. The Spirit gives us His sword, or, rather, He wants to use His sword through us, and wants us to fill

our hearts and minds with the Word, so that He can bring it to our remembrance when needed. We may argue with a man all day, and exhaust our store of logic, rhetoric, and brains, but that will not bring him to Jesus. **It is the Word that shows men their sins and stops their mouths** (Rom. 3:19, 20). The Word is the heart-searcher (Heb. 4:12), the lamp (Psa. 119:105), and the hammer which breaks the hard heart (Jer. 23:29), and it will not return unto the Lord void (Isa. 55:10, 11). But we must know how to use the Word. A soldier could not do much in battle if he did not know how to use his weapon. The Bible is our tool chest, and we must know what tool is needed for a certain work and where to find it. We must study to rightly divide the Word of Truth (II Tim. 2:15), to know how to show men their need of a Saviour, to show them Jesus as their Saviour, to show them how to receive Him, and to answer excuses and objections. Do not read the first chapter of Genesis to the man who wants to know how to be saved, nor the twenty-third Psalm to the man who does not believe that he is a sinner.

9. He must believe that the Bible is the Word of God, not a bundle of traditions and inaccuracies and contradictions (Psa. 119:89, 140, 160; II Tim. 3:16, 17; II Pet. 1:19-21).

10. He must **pray**—not say prayers, but pray—earnestly, persistently, continuously. Ask God (1) to lead to the persons to whom He wishes to speak, (2) to prepare the heart for the message, (3) to guide and to bring to remembrance the parts of His Word He wishes to use in this special case, (4) to give power to discern just where the difficulty lies or what the excuse is, (5) to give power to the message given, (6) to complete the work already begun. **Without these six things the workers' efforts will be in vain.**

4. REWARDS FOR SERVICE

1. Salvation, or eternal life, is neither wages nor reward of merit. It can neither be bought, earned, nor merited. It is a free gift (Rom. 3:24; 6:23, R. V.). But **after** one has really

been born into God's family; has received the gift of eternal life and the gift of the Holy Spirit, he is then in the position to work for God and to receive rewards for service (I Cor. 3:8; Mark 9:41).

2. We are saved by faith and kept saved by faith (Gal. 3:26; Col. 2:6; Eph. 3:17). We do not work to be saved nor to be kept saved, but because we **are** saved and have the Worker within (Eph. 2:8-10; Titus 3:5-8). Notice the order in Titus 2:11-14.

3. The Epistles were written to Christians, not to the unsaved. The third chapter of I Corinthians is one of the worker's chapters. Note a simple outline of it:

(1) Warning against carnality. A plea for spirituality and a warning against carnality as a great hindrance to Christian work (1-3).

(2) Warning against sectarianism. Do not permit a sectarian feeling to enter into your work. Work for God, not for your denomination (4-8).

(3) Reward. Every worker shall be rewarded (8).

(4) The worker's relation to God (9). He is the Worker. We are His (1) fellow-workers, (2) tilled land, (3) building. He is the Husbandman (John 15:1). The land must be well plowed and harrowed before He will put His seed into it.

(5) The foundation of the work. Only one real foundation, Jesus Christ (10, 11).

(6) Test of the work. Everyone's work must be tested by fire. Two kinds of work: (1) That which fire cannot destroy, represented by gold, silver, precious stones; (2) that which can be destroyed, represented by wood, hay, stubble (12, 13).

(7) Result. Reward or loss (14, 15). If the work stands fire the worker will be rewarded; if the work is burned, the poor deluded Christian will suffer eternal loss, yet he himself will be saved, empty-handed, as a man escapes at midnight from a burning building. This has no reference to the merely professing Christian, the hanger-on, who does absolutely nothing, but to the real child of God, the overgrown babe, who is ready to do something but, following the popular ideas

which spring from man's fleshly efforts, is deceived as to what Christian work really is.

(8) Warning against defiling the body, the temple of God and the dwelling-place of the Holy Spirit (16, 17).

(9) Warning against worldly wisdom and unfaithful testimony (18-20).

(10) Warning against glorying in man (21).

(11) The great incentive to work (21-23). "All are yours; ye are Christ's; Christ is God's."

4. **Some of the Rewards for Christian Service** are as follows:

(1) A crown of rejoicing for winning souls (I Thes. 2:19).

(2) A crown of glory for feeding God's flock (I Pet. 5: 2-4).

(3) An incorruptible crown for running the Christian race well (I Cor. 9:24, 25).

(4) A crown of life for enduring temptation and being faithful unto death (Jas. 1:12; Rev. 2:10).

(5) A crown of righteousness for fighting the good fight, keeping the faith, loving His appearing (II Tim. 4:7, 8).

(6) An abundant entrance for possessing such a godly life, such a life in God, as will cause us to be neither barren nor unfruitful (II Pet. 1:4-11).

5. Warning against allowing anyone to rob us of our crown (Rev. 3:11).

5. THE SPIRIT, THE WORD, AND THE WORKER

1. The Holy Spirit is a person, invisible, in order that He may indwell believers. He is a Worker, but He generally works through the people of God; a Workman, but the Word is the instrument He uses. Therefore the Christian worker must be diligent in studying and learning the Word and faithful in giving it out, thus giving the Spirit a good, fair chance to do His work.

2. The Spirit strives and convicts of sin (Gen. 6:3; John

16:7, 8); the Word is His instrument (Rom. 3:19, 20; Eph. 6:17).

3. The Spirit regenerates (John 3:5, 8; Tit. 3:5); the Word is His instrument (I Pet. 1:23; Jas. 1:18).

4. The Spirit cleanses, "by the Word" (John 15:3; Eph. 5:26), water being the type of the Spirit (John 7:38, 39).

5. The Spirit bears witness to our sonship through the record, the Word (I John 5:6-11; Rom. 8:16).

6. The Spirit instructs, feeds, edifies, or builds up (Neh. 9:20; John 14:16, 17, 26; Acts 9:31); the Word is His instrument (I Pet. 2:2; Acts 20:32).

7. The Spirit sanctifies (I Pet. 1:2; Rom. 15:16; II Thes. 2:13); the Word is His instrument (John 17:17; Acts 20:32).

8. The Spirit gives victory over the enemy (Isa. 59:19). We have victory through the Word (Psa. 17:4; 119:11). Compare Luke 4:3-14.

9. The Spirit gives power to obey the truth (I Pet. 1:22; Ezek. 36:27). "Thy Word is truth" (John 17:17).

10. The Spirit gives liberty (II Cor. 3:17); the Word gives liberty (Psa. 119:45; John 8:32).

11. The Spirit is truth and "the Spirit of Truth" (I John 5:6; John 14:17; 15:26; 16:13); the Word is truth and the "Word of Truth" (John 17:17; Eph. 1:13; II Tim. 2:15).

12. The Spirit is the source of joy (Gal. 5:22; I Thes. 1:6; Acts 13:52); the Word is the source of joy (Jer. 15:16).

13. The Spirit is the source of peace (Gal. 5:22; Rom. 14:17; 15:13); the Word is the source of peace (Psa. 119:165).

14. The Spirit is the source of faith (Gal. 5:22; Acts 6:5; 11:24; II Cor. 4:13); the Word is the "Word of Faith" (Rom. 10:8).

15. The Spirit is the "Spirit of Life" (Rom. 8:2); the Word is life and the "Word of Life" (John 6:63; Phil. 2:16).

16. The Spirit is the Comforter (John 14:26; 15:26; 16:7); the Word is a source of comfort (Rom. 15:4; Psa. 119:50, 52).

17. The Spirit is the "Spirit of Wisdom and Understanding" (Isa. 11:2); the Word gives wisdom and understanding (Psa. 119:98-100, 130).

18. The Spirit is the "Spirit of Grace" (Heb. 10:29); the

Word is beautifully called the "Word of His Grace" (Acts 20:32).

19. The Spirit is the Author of the Word (II Tim. 3:16, 17; II Pet. 1:21).

20. The Spirit is the Teacher (John 14:26; I Cor. 2:13); the Word is His textbook (II Tim. 2:15). We must use the textbook, be teachable, study, learn.

21. The Spirit gives boldness in speaking the Word (Acts 4:31).

22. The Spirit gives power to the preaching of the Word and makes it effective (I Cor. 2:4, 13; I Thes. 1:5).

23. God has provided these items in His great plan of redemption; Jesus purchased them by His blood; the Holy Spirit is the Workman who does the work and makes them real; the Word is the instrument by means of which the work is accomplished, and the Christian worker scatters the Word.

6. OUR BIBLE

1. The Bible is the Word of God. It is a message from God by the Spirit to men. It is God speaking (1) by the prophets (Heb. 1:1; Luke 1:68-70; Rom. 1:2), (2) by the Son (Heb. 1:2), (3) by those who heard Him (Heb. 2:3, 4), (4) by Paul (I Thes. 2:13). These four points cover the entire Bible.

2. The Holy Spirit is the Author of the entire Bible. This is what is really meant by Inspiration, which is the inbreathing of God into men, thus qualifying them to receive and communicate divine truth. A strong text on Inspiration is II Tim. 3:16, 17, where the word translated "given by inspiration of God" means **God-breathed, or given by God through the Spirit.** See also II Pet. 1:21; I Pet. 1:10, 11; II Sam. 23:1, 2; Acts 1:16; 28:25, and others. The writers of the Bible were God-inspired men in order that they might give us a God-inspired Book.

3. The Bible is one book, having one subject, one author, many writers. It contains sixty-six "books," but so perfect is

the unity and harmony of thought and purpose which runs throughout, that it is, in a real sense, one book with sixty-six great chapters. The one subject which runs through the whole Bible in a progressive way, enlarging and developing as it goes, is Redemption. The one Author is the Holy Spirit, although He used many writers—thirty-five or more.

4. The Bible student and Christian worker should have a general knowledge of the contents of the Bible as a whole, as well as a general knowledge of the contents of the separate books. In order that he may be able to use the Word of God, and do personal work, he should learn the names of the books of the Bible by groups and in the order in which they are placed. He should be so proficient in this that he will be able to tell immediately what book precedes a certain book or follows another without depending upon a thumb index or the list in the front of the Bible.

5. The Bible is God's message through the Holy Spirit through men to men. We are to "make all men see" (Eph. 3:6-9). The Bible is literature, but it is a thousand times more than literature; it is life, the living Word of the living God (John 6:63; Heb. 4:12). It will stand forever (I Pet. 1:24, 25; Matt. 5:18; 24:35). Learn it as such and give it out as such, not apologetically nor half-heartedly, but boldly, in the power of the Spirit, with full confidence that it will do the work and not return to Him void (Isa. 55:10, 11).

7. THE CHRISTIAN AND THE BIBLE

The Christian Is		The Bible Is
1. A warrior (II Tim. 2:3, 4),	and needs	A sword (Eph. 6:17).
2. A husbandman (II Tim. 2:6),	" "	Ever-fruitful seed (Isa. 55:10, 11).
3. A workman (II Tim. 2:15),	" "	A chest of tools (II Tim. 2:15; 3:15-17).
4. A vessel (II Tim. 2:21),	" "	A cleanser (Eph. 5:25-27).
5. A servant of the Lord (II Tim. 2:24),	" "	Power (Matt. 4:4; John 6:63).
6. A preacher, or herald (II Tim. 4:2),	" "	A message of good news (Eph. 1:13).
7. A laborer (I Cor. 3:9),	" "	A hammer and fire (Jer. 23:29).
8. A sower (Luke 8:5),	" "	Seed (Luke 8:11).
9. A teacher (Heb. 5:12),	" "	Understanding (Psa. 119:97-100).
10. A watchman (Ezek. 3:17),	" "	A warning cry (Ezek. 3:17).
11. A witness (Acts 1:8),	" "	A testimony (John 5:39).
12. A light-bearer (Phil. 2:15),	" "	A light (Psa. 119:105, 130).
13. A pilgrim (I Pet. 2:11),	" "	A protector (Psa. 17:4; 119:11).
14. A fisher of men (Matt. 4:19; Luke 5:10)	" "	Bait (Acts 13:5, 7, 26, 44, 48, 49).
15. A shepherd (John 21:15-17; I Pet. 5:1-4),	" "	Food for the sheep (I Pet. 2:2; Acts 20:32).

8. THE SINNER AND THE BIBLE

The Sinner Is	The Bible Tells Him about (or is)
1. Born in sin (Psa. 51:5),	and needs The new birth (Jas. 1:18; I Pet. 1:23).
2. Dead in sin (Eph. 2:1, 5),	" " Life (Phil. 2:16).
3. Enslaved in sin (Rom. 6:17),	" " Liberty (Psa. 119:45).
4. Helpless (Rom. 5:6; Jer. 13:23),	" " Grace (Acts 20:32).
5. Ungodly (Rom. 5:6),	" " Conversion (Psa. 19:7).
6. A sinner (Rom. 5:8),	" " Salvation (Acts 13:26; Eph. 1:13).
7. An enemy (Rom. 5:10),	" " Reconciliation (II Cor. 5:19).
8. Unrighteous (Rom. 3:10),	" " Righteousness (Heb. 5:13).
9. In darkness (Eph. 4:17, 18),	" " Light (Psa. 119:105, 130).
10. Ignorant (Eph. 4:17, 18),	" " Wisdom (II Tim. 3:15).
11. An unbeliever (John 3:18, 36),	" " Faith (Rom. 10:8).
12. Polluted (Isa. 1:5, 6),	" " Cleansing (John 15:3; Psa. 119:9).
13. Filthy (Psa. 14:1-3),	" " Washing (Eph. 5:26).
14. Troubled (Isa. 57:20),	" " Joy (Jer. 15:16).
15. Without peace (Isa. 57:21),	" " Peace (Psa. 119:165).
16. Without hope (Eph. 2:12),	" " Hope (Rom. 15:4).
17. Defiled (Mark 7:20-23),	" " A mirror (Jas. 1:22-25).
18. Hardhearted (Rom. 2:5),	" " A heart-searcher (Heb. 4:12).

II: SIN

II: SIN

9. MAN'S STATE BY NATURE

1. Man was created in the image of God (Gen. 1:26, 27; 5:1). Since God is spirit (John 4:24), invisible (John 1:18; Col. 1:15), and has no material form, the "image" is not physical, but moral and spiritual. It is described as "righteousness and true holiness" (Eph. 4:24). Also full knowledge (Col. 3:10), moral uprightness (Eccl. 7:29), glory (II Cor. 3:18). Man was created for the glory of God (Isa. 43:7). All this shows **man as God made him.**

2. Adam fell (Gen. 3:1-13) and by the fall received a corrupt nature. In this condition he begat sons "in his own (sinful) likeness, after his image" (Gen. 5:3), and thus that corrupt nature was transmitted to his descendants (Rom. 5:12; I Cor. 15:22; Gen. 6:12). So God's testimony concerning man is that he is

(1) Born in sin (Psa. 51:5).
(2) Born unclean (Job 14:1, 4; 15:14; 25:4).
(3) Astray as soon as born (Psa. 58:3).
(4) Evil from youth (Gen. 8:21).
(5) A transgressor from birth (Isa. 48:8).
(6) Born of the flesh and must be born again (John 3:5-7).

3. **Notice some of God's statements concerning the natural heart. This is man as sin made him.**

(1) Only evil continually (Gen. 6:5). Note margin, "every imagination, purpose, and desire of the thoughts of his heart was only evil continually." This describes the "days of Noah." Compare Matt. 24:37.

(2) Deceitful above all things, desperately wicked (Jer. 17:9).

(3) The seat and source of sin (Mark 7:20-23; Matt. 15:19).
(4) Hard (Rom. 2:5; Mark 10:5; Zech. 7:12).
(5) Impenitent (Rom. 2:5).
(6) Blind (Eph. 4:18).
(7) Stony (Ezek. 11:19; 36:26).
(8) Rebellious (Jer. 5:23).
(9) Controlled by the devil (John 13:2).
(10) Covetous (Jer. 22:17; II Pet. 2:14).
(11) Far from God (Isa. 29:13; Matt. 15:8).
(12) Foolish (Rom. 1:21; Prov. 12:23; 22:15).
(13) Darkened (Rom. 1:21).
(14) Double (Psa. 12:2).
(15) Idolatrous (Ezek. 20:16).
(16) Proud (Ob. 3; Isa. 9:9; Prov. 16:5; 21:4; Psa. 101:5).
(17) Froward (Psa. 101:4; Prov. 11:20; 17:20).
(18) Wicked (Deut. 15:9).
(19) Devising mischief (Psa. 28:3; 140:2).
(20) Faint (Isa. 1:5).
(21) Evil (Jer. 7:24; 11:8; 16:12).
(22) Deceitful (Jer. 14:14; 23:26).
(23) Deceived (Isa. 44:20).
(24) By nature children of wrath (Eph. 2:3).

4. **Heart,** in these and many other texts, is not the physical organ, but the seat of the affections, passions, will, moral character, spiritual life.

5. The sinner does wicked deeds, thinks evil thoughts, goes to bad places, and rejects Jesus Christ because he has an evil heart, and it is the business of the Christian, not to excuse him, nor to persuade him to turn over a new leaf or to quit doing this or that or going here or there, but to show him his need of a new, clean heart (Psa. 51:10). No amount of culture, refinement, education, sociology, socialism, or religious profession can change man's nature.

10. MAN AND HIS FALL

Genesis 1-3

1. **Man as God Made Him** (1:26 Ch. 2).
   (1) Created in the image and likeness of God (1:26, 27).
   (2) Blessed (1:28).
   (3) His mission and authority. (See Psa. 8; Heb. 2:6-8.)
      1. Replenishing (1:28).
      2. Subduing (1:28).
      3. Ruling (1:26, 28).
      4. Appropriating (1:29, 30; 2:9, 16).
      5. Naming (2:19, 20; 3:20).
   (4) His food (1:29).
   (5) God's work very good (1:31).
   (6) Reason for man's creation (2:4-6).
   (7) His formation, or his creation in detail (2:7).
   (8) His home (2:8-14).
   (9) His occupation (2:15). "Keep" means **watch** or **guard** from a possible enemy or assailant. Was this necessary? See chapter 3.
   (10) His test (2:16, 17). Permission, prohibition, penalty.
   (11) His help meet (2:18-25).
2. **His temptation, fall and results** (Chap. 3).
   (1) The tempter (1). A real serpent, perverted by Satan and used as his instrument. (See II Cor. 11:3.) Satan's four names (Rev. 12:9; 20:2).
   (2) The temptation (1-5).
      1. First step. The woman listening, apparently alone, unprotected, and near the forbidden spot.
      2. The serpent's insinuating question. (1) An apparently innocent question, but an insinuated doubt of God's word, "Hath God said?" (2) Questioning the love and justice of God, magnifying the one prohibition, and minimizing the extensive permissions.
      3. Second step. The woman replying to and parleying with the slanderer. She showed that she understood the words of 2:16, 17.

4. Third step. Tampering with the Word of God. She left out "every" and "freely," put in "neither shalt thou touch it," and softened "in the day thou eatest thereof thou shalt surely die" to "lest ye die." (Compare 3:2, 3 with 2:17.)

5. The serpent contending. (1) An open denial of the doctrine of punishment for sin, and accusing God of lying. (2) A bold accusation. Accusing God of selfishness, jealousy, and a determination to degrade and lord it over his creatures (4, 5).

(3) Effects of the temptation. The Fall (6). Verse 5 captured the woman.

1. Believing the tempter. She
   Saw that the tree was (see I John 2:16)
   (1) Good for food—"lust of the flesh."
   (2) Pleasant to the eyes—"lust of the eyes."
   (3) Desirable to make one wise—"pride of life."
2. Obeying the tempter. She
   (1) **Took** of the fruit.
   (2) **Ate.** Woman yielded.
3. Becoming a tempter. She
   (1) **Gave** to husband.
   (2) Husband **ate.** Man yielded.

Eve was deceived; Adam was not (I Tim. 2:14). He disobeyed with open eyes, deliberately, instead of trying to help his wife and asking pardon for her and protection for himself. To him were the prohibition and warning given (2:16, 17); he was the head of the race, and he brought sin upon the race (Rom. 5:12, 16-19).

(4) Results of the fall (7-10): (1) Knowledge of sin. (2) Shame. (3) Fear. (4) Separation from God. (5) Works. They had a covering of their own manufacture.

(5) Trial and confession (9-13).

1. God's call (9).
2. Adam's confession (10). He heard, feared, hid.
3. God's two questions (11).
4. The man placed the blame upon the woman and, indirectly, upon God (12).
5. The woman placed the blame upon the serpent (13).

A sullen acknowledgment, but no confession, no sorrow, no repentance, no plea for pardon.

(6) The penalty (14-19, 22-24).

1. Upon the serpent as a serpent (14). (1) Cursed above all animal life. (2) Crawl on belly. (3) Eat dust forever.

2. Upon the serpent as Satan (15). (1) Enmity between him and the woman. (2) Enmity between his seed and hers. (3) Head bruised. (4) Heel bruiser.

3. Upon the woman (16). (1) Sorrow. (2) Subjection.

4. Upon the man (17-19). (1) Ground cursed for his sake. (2) Lifelong sorrow in eating the fruit of the ground. (3) Battle with thorns and thistles. (4) Eat the product of the field. (5) Lifelong hard labor and sweat. (6) Physical death. Note the clear and emphatic reason. He had boldly and deliberately listened to his wife rather than to God, and had disobeyed a plain, positive command.

5. Upon the ground (17, 18). (1) Cursed. (2) Thorns. (3) Thistles.

6. Adam and Eve expelled from the Garden (23, 24).

(7) The Remedy.

1. Redeemer promised (15).

2. Life. Meaning of the name "Eve" (21).

3. Blood. Coats of skin (21). See Lev. 17:11.

4. Grace. Guarding the tree of life, so as not to allow them, in their fallen condition, to eat of the tree of life and thus live forever in sin (22-24).

11. "THE TURPITUDE OF MAN'S ORIGINAL TRANSGRESSION"

1. "All sin is a transgression of God's law and a contempt of His authority; but if we will consider the nature of man's original transgression, and the circumstances under which it was committed, we will see that it was a crime of the greatest enormity. As to its nature, it was not merely disobedience to

divine law on the part of the offender. It was gross infidelity, in believing the devil rather than God; discontent and envy, in thinking that God had denied him what was essential to his happiness; prodigious pride, in desiring to be like God; sacrilegious theft in purloining what God had reserved to Himself as a token of His sovereignty; suicide and murder, in bringing death upon himself and upon all his posterity.

2. "But let us notice a few of the circumstances under which man committed this first transgression. It was in full view of the benevolence of the great Creator, who had bestowed upon him everything that was necessary for the perfection and perpetuation of his happiness. It was against the clearest convictions of conscience and with a mind fully illuminated by the Divine Spirit. The act was committed in the very presence of God, with a will sufficiently fortified to resist temptation, and without any compulsion whatever. Trifling, therefore, as this act may be regarded by the thoughtless and profane, it was a sin of the deepest dye, and justly merited the punishment which fell upon its guilty author" (Wakefield).

12. WHAT IS SIN?

1. **Scripture statements.**

(1) Coming short of the glory of God, the object of man's creation (Rom. 3:23; Isa. 43:7).

(2) Transgression of the law (I John 3:4, R. V. "lawlessness").

(3) All unrighteousness (I John 5:17).

(4) Knowing to do good and doing it not (Jas. 4:17).

(5) The thought of foolishness (Prov. 24:9).

(6) The imaginations of the thoughts of the unregenerate heart (Gen. 6:5; 8:21).

(7) Whatever is not of faith (Rom. 14:23).

(8) A haughty look, a proud heart, the plowing of the wicked (Prov. 21:4).

(9) Having respect of persons (Jas. 2:9. See verses 1-8).

(10) Rejecting Jesus (John 16:9).
(11) Rebellion and stubbornness (I Sam. 15:23).
(12) Disobedience (Jer. 3:25; 40:3; 44:23).
(13) Backsliding (Jer. 14:7).
(14) Speaking against God (Lev. 24:15; Num. 21:7).
(15) Despising one's neighbor (Prov. 14:21).

2. These fifteen statements, taken together, would form a scripture definition of sin.

3. "**Sin** is any want of conformity unto, or transgression of, the law of God" (Westminster Catechism).

4. The Old and New Testaments have four prominent words: transgression, sin, iniquity, evil.

(1) The words for "transgression" mean a **passing over, violation** (of law), **rebellion.** Here may also be placed the two (Greek) words translated "disobedience" (three times each).

(2) The words for "sin" are more general and mean **missing the mark, wandering from a marked out path of uprightness and honor, doing or going wrong.**

(3) The Old Testament word for "iniquity" means **crookedness** as opposed to straightness and uprightness, that which is wrong as opposed to that which is right. In the New Testament two words are used. One is translated "iniquity" eleven times and means **lawlessness, contempt** and **violation of law.** The other means **unrighteousness** and is translated "iniquity" six times and "unrighteousness" sixteen times.

(4) The words for "evil" mean **badness, wickedness, depravity.** One of them is also translated "malice" and "maliciousness" eight times.

5. There is also a New Testament Greek word which means a **falling aside, deviation from the right path,** and is translated "trespass" eight times and "offense" seven times. It is also translated "sin" in Eph. 1:7; 2:5; Col. 2:13; "fault" in Gal. 6:1; Jas. 5:16; "fall" in Rom. 11:11, 12.

6. **Transgression** (to step across) is the act of breaking, or violating, a law. Where there is no law there is no transgression, although there may be, and is, sin (Rom. 4:15; 5:14). The law was given by Moses on Mount Sinai (John 1:17; Ex.

19, 20, etc.). Therefore, strictly speaking, there was no transgression from Adam to Moses. And yet death, the penalty for sin, reigned from Adam to Moses. This was because to Adam exclusively a law was given (Gen. 2:17) which he transgressed, thus giving him a sinful, depraved nature which was transmitted to his descendants (Rom. 5:12-14; I Cor. 15:22). This sinful nature caused the people to transgress the law when it was given.

7. We sometimes make a distinction between **sin** and **sins.** See I John 1:8, 9.

(1) Sin is a **state,** and refers to the depraved nature received from Adam.

(2) **Sins** are **acts,** the results, or fruit, of the sinful nature (Mark 7:21-23).

8. Sin includes guilt and pollution.

(1) **Guilt** is a term used with reference to the justice of God, and means: (1) Crime or blameworthiness, wickedness; (2) the obligation to suffer punishment for disobedience (Rom. 3:19).

(2) **Pollution** is a term used with reference to the holiness of God, and means physical and moral impurity, uncleanliness, defilement, corruption, unfitness for intercourse with God or for any sacred use (Isa. 1.4-6).

9. Sin may be divided into two classes—**original** and **actual.**

(1) **Original sin** is the native depravity of the heart, that want of conformity of the heart to divine will, and that corruption of moral nature which is the effect of Adam's apostasy, and which manifests itself in moral agents by positive acts of disobedience to the divine will.

(2) **Actual sin** is the act of a moral agent in violating a law. This is the same as transgression. It may be done ignorantly or knowingly.

10. **Crime** is, actually speaking, any violation of the law, human or divine; but it is now generally understood to mean violation of the laws of the state, such as murder, theft, etc. Many a person thinks that because he is not a criminal, he is, therefore, not a sinner.

11. **Vice** is the habitual gratification of a debasing appetite or passion, such as intemperance, sensuality.

12. **Total depravity** is the entire absence of holiness and lack of appreciating God as Creator, Keeper, Redeemer, Ruler, etc.; the total separation of the soul from God so that the person neither knows Him, nor seeks after Him, nor lives for His glory. This does not mean that all men are equally wicked, nor that they are as bad as they can be, nor yet that they are utterly destitute of every moral virtue. Many a man is outwardly moral and honest and "good" in the eyes of the world, and yet he is totally depraved. The unregenerate heart cannot be otherwise (Rom. 8:7, 8; Eph. 4:22).

13. LISTS OF SINS

1. There are in the New Testament no less than twenty-one lists of sins, as follows:

(1) Seven which come from the natural heart and defile (Matt. 15:18-20).

(2) Thirteen which come from the natural heart and defile (Mark 7:21-23).

(3) Twenty-three which bring the judgment of God (Rom. 1:29-32).

(4) Seven which Christians must not do (Rom. 13:13, 14.)

(5) Six with which Christians must not associate (I Cor. 5:9-11).

(6) Ten which bar from the kingdom of God (I Cor. 6:9, 10).

(7) Eleven from which Christians must turn away (II Cor. 12:20, 21).

(8) Seventeen which bar from the kingdom of God (Gal. 5:19-21). The works of the flesh.

(9) Nine in which the unsaved live and in which Christians must not live (Eph. 4:17-19).

(10) Nine which Christians must put away (Eph. 4:25, 28, 29, 31).

(11) Six which must not be named as existing among Christians (Eph. 5:3, 4).

(12) Four which bar from the kingdom of God and of Christ and which bring the wrath of God (Eph. 5:5, 6).

(13) Six which Christians must mortify, and which bring the wrath of God (Col. 3:5, 6).

(14) Six which Christians must put off (Col. 3:8, 9).

(15) Fourteen for which the law was given (I Tim. 1:9, 10).

(16) Nineteen from which Christians must turn away (II Tim. 3:1-5).

(17) Nine from which Christians are saved (Titus 3:3-5).

(18) Five which Christians must lay aside (I Pet. 2:1).

(19) Seven sins of the flesh in which Christians used to live (I Pet. 4:2-4).

(20) Eight which condemn to the lake of fire (Rev. 21:8).

(21) Six which bar from the tree of life and the holy city (Rev. 22:14).

2. The total is 202. Some are found in more than one list, but there are 103 different sins in the twenty-one lists.

3. In six lists (5, 6, 11, 15, 20, 21) sinners are mentioned for sins. There are two (1, 2) lists of sins which defile, one (3) which brings the judgment of God, four (6, 8, 12, 21) which bar from the kingdom of God and the tree of life, two (12, 13) which bring the wrath of God, and one (20) which condemns to the lake of fire. Thus nine lists, 49 different sins, are directly mentioned as condemning to perdition. The remaining twelve lists of sins, which Christians must neither do nor associate with, contain 108 sins but only 54 different ones; that is, 54 of them have already been mentioned in the lists of damning sins. Every one of these twelve lists contains at least 3 sins which are also in the lists of damning sins, except two (4, 17) which contain but 2. Thus it is safe to avoid every one of the 103 sins.

4. Some are mentioned in several lists; "covetousness" (lit., **a greedy desire to have more**) is found in eight lists (2, 3, 5, 6, 9, 11, 12, 13). "Covetous" (16) makes nine but it is from another word and means **loving silver.** "Idolatry" also occurs

in eight lists (5, 6, 8, 12, 13, 19, 20, 21); "fornication," in thirteen (1, 2, 3, 5, 6, 7, 8, 11, 12, 13, 15, 20, 21); "murder," in six (1, 2, 3, 8, 20, 21); "uncleanness," in six (7, 8, 9, 11, 12, 13); "blasphemy" (1, 2, 10, 14, 16); "lasciviousness" (2, 4, 8, 9, 18), "lying" (10, 14, 15, 20, 21), "malice" (3, 10, 14, 17, 18), in five each; "drunkenness" (4, 5, 6, 8), "envy" (3, 8, 17, 18), "wrath" (7, 8, 10, 14), "strife" (3, 4, 7, 8), in four each; and so on.

Note.—Counts are taken from the Greek words, not the English translations.

14. THE THREE CLASSES OF SINNERS

1. Romans is the first of the doctrinal epistles and deals with first principles. After the introduction, stating the writer, theme, address, salutation, some personal references, and key verse (1:1-17), the subject of the universality of sin is fully discussed (1:18 to 3:23). Three classes of **sinners** are described (1:18 to 2:29). There are no more. Every unsaved person on earth may be located in one of these three classes. Compare the three classes of **people** in I Cor. 10:32.

I. **The Gentile, or heathen world,** the out-and-out sinner, he who is a sinner and admits it (1:18-32).

1. He is under the wrath of God because he (1) is ungodly, (2) is unrighteous, (3) holds the truth in unrighteousness (18).

2. He has an innate knowledge concerning God (19, 20).

3. He proves his foolishness by his professed wisdom which substitutes his own devices for God's way (21, 22). This plunges him into the darkness of idolatry (23-25), gross sensuality (26, 27), and various forms of sin (28-31). "This is Paul's general survey of the religious history of the race from the beginning" (Stifler).

4. He is under the judgment and wrath of God. He knows the judgment of God and the penalty for sin; yet he continues in his sins and has pleasure in those who deliberately practice sins (32).

II. **The so-called moral man,** the self-righteous sinner, he who makes no profession and thinks that he needs no salvation (2:1-16).

1. He is inexcusable (1).

2. He is a critic and judges others (1). In so doing he condemns himself, for

3. He is guilty of the same things (1). See Rom. 1:28-32.

4. He is condemned (2, 3). He is under the judgment of God, from which there is no escape.

5. He is self-righteous (4). He despises the riches of (1) God's goodness, (2) His forbearance, (3) His longsuffering; not realizing that this very goodness of God was designed to lead him to repentance. He thinks that he needs no repentance.

6. He is doomed (5). He is (1) hard-hearted, (2) impenitent-hearted, (3) treasuring up for himself (piling up as a miser does his treasures) wrath against the day of wrath, and (4) is rushing on to the severe and just judgment of God.

7. He is helpless. The conditions upon which he can be saved without Christ (6-11). (1) If he thinks he does not need the grace of God but will take his chances on his own merits and the "render" basis, God will meet him and render to him eternal life if he can prove that he has, by patient continuance in well doing (that is, has never done anything evil) sought for, and is seeking for glory (of God), honor, and immorality. (2) But if he (a) is contentious (which he surely is, contending for his own goodness and against his need of salvation through Christ), and (b) does not obey the truth (Acts 17:30, 31), but (c) obeys unrighteousness, and (d) does evil, God will render indignation, wrath, tribulation, and anguish to him, whether he be Jew or Gentile. But (3) He will render glory, honor, and peace to everyone who does good (but see 3:12), whether he be Jew or Gentile. For (4) there is no respect of persons with God—on the render basis.

8. This is one of the most magnificent and tremendous arguments of Scripture, and thoroughly settles the question as to how to deal with this difficult case, the self-righteous sinner.

It knocks every prop from under him and shows how impossible it is for him to be saved by his professed morality and his works. It should be mastered by every worker. It is unanswerable. There is nothing like it. It may be followed up by other Scriptures.

9. The Jew sins in the written law and is judged by that law; the Gentile sins without the written law and perishes without that law, being a law unto himself, and is condemned by his conscience and inward thoughts. Hence both need Jesus (12-16).

III. **The religious sinner.** He who has a profession without the possession (2:17-29).

1. His religious profession. Eleven points (17-20).

2. He is a hypocrite. He does not live up to his profession. He does the things he teaches others not to do. Five pointed questions (21-23).

3. He is a stumbling-block, causing, by his very profession, the heathen (out-and-out sinner) to blaspheme God (24).

4. He depends upon religious forms and ceremonies and symbols (25-27). For the Jew physical circumcision was a sign and seal of righteousness (Rom. 4:11) and of spiritual circumcision (Deut. 10:16; 30:6; Ezek. 44:9; Col. 2:11). Where there is no righteousness, etc., circumcision amounts to nothing, and the sinner of the third class is as bad as the sinner of the first class, if not worse.

5. The real test. Profession does not count (except for condemnation) unless there is the new, inward heart-life, the work of the Holy Spirit, back of it (28, 29).

6. In this passage (17-29) the professed Jew is mentioned, but it can be modernized and made applicable by substituting "Christian" for "Jew," and "baptism" and "no baptism" for "circumcision" and "uncircumcision."

15. THE UNIVERSALITY OF SIN

1. Romans 3:1-23 continues the subject of sin. After anticipating and answering five objections on the subject (1-9), giv-

ing a Bible reading from the Old Testament to prove the depth and universality of sin (10-18), showing the use of the law and its inability to justify (19, 20), and speaking briefly of the righteousness of God (21, 22), the great question of sin is summed up in verses 22 (last five words) and 23. There is no difference in the three classes of sinners, for they are all sinners and need salvation. Notice

The difference—none.

The universality—all.

The fact—have sinned.

The crowning sin, the sum and substance of all sin, coming short of the glory of God, the object of man's creation (Isa. 43:7). The question is not, Have you stolen or lied or murdered? but, Are you glorifying God in your life? Everyone is guilty of this sin, and here is a short method of dealing with the unsaved. Do not argue. Never mind what he has or has not done. Give the Scripture and put the question, Are you glorifying God?

2. God declares repeatedly that sin is universal. No one escapes. Some may be naturally better than others and they might not have committed as many or as grievous and outbreaking sins, but as far as heaven and hell and man's eternal destiny are concerned one sin is as bad as a thousand (Jas. 2:10). **"There is no difference, for all have sinned"** (Rom. 3:22). Sin is sin, and one sin makes one a sinner and places him under doom.

3. The following verses taken from the sin section of Romans (1:18 to 3:23) and elsewhere, show the **universality of sin.** Notice the **"alls."**

(1) All under sin (Rom. 3:9).

(2) None righteous, no, not one (Rom. 3:10; Psa. 14:1-3).

(3) None that understand (Rom. 3:11).

(4) None that seek after God (Rom. 3:11).

(5) All gone out of the way (Rom. 3:12).

(6) All become unprofitable (Rom. 3:12).

(7) None that does good, no, not one (Rom. 3:12; Psa. 53:1-3).

(8) All guilty before God (Rom. 3:19).
(9) All have sinned (Rom. 3:23).
(10) Death upon all for all have sinned (Rom. 5:12).
(11) The universal testimony of Scripture is that all are under sin (Gal. 3:22).
(12) All in unbelief (Rom. 11:32).
(13) All gone astray (Isa. 53:6).
(14) All as an unclean thing (Isa. 64:6).
(15) All our righteousness as filthy rags (Isa. 64:6).
(16) All fade as a leaf (Isa. 64:6).
(17) All flesh as grass (Isa. 40:6).
(18) All goodliness of the flesh as the flower of the field—perishable (Isa. 40:6).
(19) All gone aside (Psa. 14:3).
(20) All together become filthy (Psa. 14:3).
(21) All the world lies in wickedness (I John 5:19).
(22) All wicked (Gen. 6:5).
(23) All corrupt (Gen. 6:11, 12).
(24) The summary (Eccl. 7:20).

16. MAN A HELPLESS SINNER

1. Not only does the Bible represent the unsaved man as a sinner, but it also shows him to be a helpless sinner, utterly unable to help himself or to make himself better in God's sight. He is described as "dead in trespasses and sins" (Eph. 2:1), and surely a dead man can do nothing for himself.

2. Jer. 13:23. This says that when the negro can make himself a white man, and the leopard can change his spots, then, and not till then, can the sinner change his nature, and make himself a Christian.

3. Jas. 2:10. If one would try to earn salvation by good works and law-keeping, he must keep every one of God's laws at every point. If he offends in one point he becomes a sinner and needs a Saviour as much as if he has broken every law at every point.

4. Rom. 4:4, 5. If one could earn salvation by works, God

would owe it to him as a debt, and it would not be of grace, or unmerited favor. Moreover, since the sinner is powerless to earn it either by works or by law-keeping, salvation would be very scarce unless it were of grace. Therefore it is given to him that worketh not, but believeth. Grace and works will not mix (Rom. 11:6). Salvation is a free gift (Rom. 6:23).

5. Eph. 2:8-10. One is not saved **by** works but **for** works. He does not work to be saved, but he works because he is saved. He works **from** the cross, not **to** it.

6. Rom. 10:3 tells why men try to argue and reason and excuse themselves, telling the good things they have done and the bad things they have not done, comparing themselves with others, etc. They are ignorant of God's holiness and requirements, and of the fact that nothing unholy can enter His presence. Therefore they seek to establish their own righteousness instead of receiving the righteousness of God as offered in Jesus Christ.

7. Jer. 2:22 gives a contrast between the body and the heart, or the outer and the inner life. Niter and much soap may cleanse the outside of the body from dirt, but they cannot cleanse the heart and the life from sin, even if they could be most faithfully applied. See also Titus. 3:5; Jer. 10:23; Matt. 9:12, 13; Rom. 3:20; 8:7, 8; Gal. 2:16, 20.

8. The Scripture used in this article is of value in dealing with one who admits that he is a sinner, but who says that he will "turn over a new leaf," or "be good," or do something else instead of confessing his sins and receiving Jesus as his Saviour and Lord.

17. THE SINNER'S PHOTOGRAPH

1. God's life-size, head-to-foot, photograph of the sinner shows how sin has taken possession of the different parts of his being and how desperately he needs to be made a new creation by the new birth.

(1) **Head.** Sick (Isa. 1:5).

(2) **Eyes.** Full of adultery, cannot cease from sin (II Pet. 2:14), no fear of God before them (Rom. 3:18; Psa.

36:1), covetous, etc. (Jer. 22:17), idolatrous (Ezek. 20:24; 33:25), evil (Mark 7:22).

(3) **Mouth.** Full of cursing and bitterness (Rom. 3:14), full of cursing, deceit, and fraud (Psa. 10:7), speaks iniquity and deceit (Psa. 36:3), evil (Psa. 50:19), sin (Psa. 59:12), vanity (Psa. 144:11), no faithfulness in (Psa. 5.9), froward (Prov. 6:12), pours out evil things (Prov. 15:28), devours iniquity (Prov. 19:28), flattering (Prov. 26:28).

(4) **Lips.** Poison of asps under (Rom. 3:13; Psa. 140:3), flattering (Psa. 12:2, 3; Prov. 20:19; 7:21), lying (Psa. 31:18; 120:2; Prov. 10:18; 12:22; 17:7; Isa. 59:3), feigned (Psa. 17:1), full of mischief (Psa. 140:9), perverse (Prov. 4:24; 19:1), false (Prov. 17:4), contentious (Prov. 18:6), a snare of the soul (Prov. 18:7), unclean (Isa. 6:5), dissembling (Prov. 26:24), burning (Prov. 16:27; 26:23), transgressing (Prov. 12:13).

(5) **Tongue.** Deceitful (Rom. 3:13; Psa. 140:3; 50:19; 52:4; 120:2; Jer. 9:8; Micah 6:12; Zeph. 3:13), a fire, world of iniquity, full of deadly poison (Jas. 3:5, 6, 8), a scourge (Job. 5:21), flattering (Psa. 5:9; Prov. 6:24; 28:23), lying (Psa. 78:36; 109:2; Prov. 6:17; 12:19; 21:6; 26:28; Jer. 9:5), false (Psa. 120:3), perverse (Prov. 17:20; Isa. 59:3), froward (Prov. 10:31), naughty (Prov. 17:4), backbiting (Prov. 25:23), mischief and vanity under (Psa. 10:7), devising mischiefs (Psa. 52:2), a sharp sword, bitter words (Psa. 57:4; 64:3), violence and strife (Psa. 55:9; 31:20), speaking proud things (Psa. 12:3).

(6) **Throat.** An open sepulcher (Rom. 3:13; Psa. 5:9).

(7) **Neck.** Stiff, rebellious (Deut. 31:27), stiff, disobedient (Jer. 17:23), haughty (Isa. 3:16), hardened (II Kings 17:14; Neh. 9:16, 17, 29; Prov. 29:1).

(8) **Ears.** Dull of hearing spiritual things (Matt. 13:15), disobedient (Jer. 11:18), uncircumcised (Jer. 6:10; Acts 7:51).

(9) **Hands.** Mischief, full of bribes (Psa. 26:10), shed innocent blood (Prov. 6:17), full of blood, defiled with blood (Isa. 1:15; 59:3), acts of violence (Isa. 59:6; Jonah 3:8),

balances of deceit (Hosea 12:7), do evil (Micah 7:3), wicked (Acts 2:23).

(10) **Feet.** Run to evil, hasten to shed blood (Prov. 1:16; Isa. 59:7; Rom. 3:15), go down to death (Prov. 5:5), swift in running to mischief (Prov. 6:18), foot of pride (Psa. 36:11).

(11) **From foot to head.** Unsound, etc. (Isa. 1:6).

(12) **Bones.** Full of the sins of youth (Job. 20:11).

(13) **Inward parts.** Very wickedness (Psa. 5:9).

(14) **Mind.** Reprobate (Rom. 1:28), corrupt (I Tim. 6:5; II Tim. 3:8), defiled (Titus 1:15), fleshly (Rom. 8:7; Col. 2:18), alienated and enemies by wicked works (Col. 1:21), vanity (Eph. 4:17), evil desires (Eph. 2:3), blinded (II Cor. 3:14; 4:4), hardened in pride (Dan. 5:20).

(15) **Thoughts.** Only evil continually (Gen. 6:5), vanity (Psa. 94:11; Jer. 4:14; I Cor. 3:20), of iniquity (Isa. 59:7), evil (Mark 7:21; Jas. 2:4), foolishness (Prov. 24:9), God not in them (Psa. 10:4).

(16) **Understanding.** Darkened (Eph. 4:18), lacking (Rom. 1:31; 3:11).

(17) **Heart.** See Article 9.

(18) **Conscience.** Seared (I Tim. 4:2), defiled (Titus 1:15), evil (Heb. 10:22), needs purging, or cleansing (Heb. 9:14. See R. V.).

(19) **Feeling.** Past (Eph. 4:19).

(20) **Way.** Destruction and misery in (Rom. 3:16, 17; Isa. 59:7, 8), crooked (Prov. 2:15), stubborn (Jud. 2:19), grievous (Psa. 10:5), froward and strange (Prov. 21:8; 22:5), evil (Prov. 28:10; 8:13; II Kings 17:13; Jer. 18:11; 23:22; Ezek. 3:18, 19:36:31), wicked (II Chron. 7:14; Ezek. 13:22; 20:44), folly (Psa. 49:13), lying (Psa. 119:29), darkness (Prov. 2:13; 4:19), broad, leading to destruction (Matt. 7:13), unstable (Jas. 1:8).

(21) **Nature, the old man, the flesh.** Corrupt (Eph. 4:22), enmity, cannot please God (Rom. 8:7, 8).

18. THE TWO FATHERS

1. One of the most common and popular and deep-rooted errors of today is that of the universal fatherhood of God.

It is damning many souls. The Christian worker must not be ignorant, nor even careless, concerning God's truth on this matter; but he must be well fortified and brave and true. The Word is plain and contains no hint of this fearful delusion. The unregenerated are **not** children of God, but **are**

(1) Children of the devil (John 8:44; I John 3:10; Acts 13:10). The devil is a father and has a large family.

(2) Children of the wicked one (Matt. 13:38).

2. Other Scripture statements are:

(1) Children of disobedience (Eph. 2:2; 5:6).

(2) Children of wrath (Eph. 2:3).

(3) Children of hell (Matt. 23:15).

(4) Children of transgression (Isa. 57:4).

(5) Children of wickedness (II Sam. 7:10).

(6) Lying children (Isa. 30:9).

(7) Children that will not hear the law of the Lord (Isa. 30:9).

(8) Children of pride (Job. 41:34).

(9) Children that are corrupters (Isa. 1:4).

(10) Children of this world (Luke 16:8).

(11) Cursed children (II Peter 2:14).

3. The only way to become a child of God and a member of His family (Eph. 3:14, 15) is to be born of God, or born again (John 1:12, 13; 3:3, 5, 7; Gal. 3:26; I Pet. 1:23). There are two fathers, two families, and two births.

19. THE NEED OF SALVATION

Following is a Bible Reading of ten steps, showing the need of salvation and leading the sinner up to the point of personal decision for Christ.

1. **Source of sin.** A bad heart (Mark 7:21-23), evil desire gratified (Jas. 1:15).

2. **Author.** The devil (Gen. 3:1-8; John 8:44; I John 3:8).

3. **Sin universal** (Rom. 3:23; Gal. 3:22). ALL. Everyone, everywhere, in every age—days of Noah (Gen. 6:5), days

of Christ on earth (Matt. 15:8-20), at His coming again (Matt. 24:37). In every part of the nature and being of everybody from head to foot and from center to circumference. (See Articles 15, 17.) This includes the one with whom you are dealing. Press it home.

4. **All astray** (Isa. 53:6). "All we like sheep have gone astray; we have turned every one to his own way," not to God's way. Here are two more universal terms which show how completely sin has separated man from God.

5. **Holiness needed** (Heb. 12:14). God cannot look upon sin (Hab. 1:13) and if man could get into heaven with one sin, it would drive God out, and heaven would not be heaven (Rev. 21:27). It is only as the sinner receives Jesus as his holiness that he can ever see the Lord.

6. **One sin destroys** (Jas. 2:10). One does not need to be a "great sinner" to be lost; nor does it require a number of sins to bring condemnation. One sin makes one a sinner, and a sinner needs salvation.

7. **One can scarcely be deceived in this matter** (I John (1:8, 10). This is applicable to the unsaved. If one says that he is not a sinner and that he does not need salvation, he is not only a liar himself, but he makes God a liar.

8. **The test** (Rom. 6:16). He is our master, our lord, whom we obey. If Jesus is our Lord, then we are living in obedience to Him, and are saved (Rom. 10:9, R. V.). If we are not obeying Him we are serving sin unto death, and are sadly in need of salvation. This verse is valuable to use as a test to show people where they stand.

9. **Man can do nothing to save himself** (see Article 16).

10. **Result of sin.**

(1) Separates from God, here and hereafter (Gen. 3:8; 4:16; Hab. 1:13; Isa. 59:2).

(2) Brings death (Jas. 1:15; Rom. 6:23).

(3) God abominates sin (Deut. 25:16; Prov. 8:7; 15:9; 26; 16:5).

(4) God punishes sin (Isa. 13:11; Amos 3:2).

20. WHAT THE UNSAVED HAVE

1. **No life** (I John 5:12). A person may have education, culture, refinement, wealth, influence, everything else, but all these together can neither merit nor purchase life. He who has not Jesus, whatever else he may have, has not the one thing essential, life, life now, life eternal. God counts him dead (Eph. 2:1). The way to have real life is to have Jesus; and the way to have Jesus is to receive Him (John 1:12).

2. **No peace** (Isa. 57:21). "There is no peace, saith my God, to the wicked." People will travel the world over, indulge in everything and do everything to find peace, and yet their lives are a constant testimony to the truth of the Word, "No peace to the wicked." "He is our peace" (Eph. 2:14).

3. **No strength** (Rom. 5:6). The unsaved man is helpless, either to save himself or to make himself better. There was no hope for him anywhere; Jesus came and died at just the right time. His sacrifice avails for the ungodly **now**, and the sinner never needed the Saviour as much as he does just now.

4. **No Christ** (Eph. 2:12). Here are five awful statements that were true of the Ephesians before they received the gospel, and are true of every unsaved one now: without Christ, without citizenship, without promise, without hope, without God. How awful for one to have no Christ, no Saviour, no one to bear his sins, no blood to cover him in the judgment day.

5. **No citizenship** (Eph. 2:12). To be "an alien from the commonwealth of Israel" meant, as far as it was understood in those days, to be banished from the company of the saved here as well as to have no citizenship in heaven.

6. **No promise** (Eph. 2:12). The unsaved man is a stranger to the many thousand promises which are available to the child of God who has placed himself under the covenant of grace.

7. **No hope** (Eph. 2:12). "Hope lost, all's lost." What is a man without hope? What would one do if he did not hope for results, and for the fruit of his labors? What an awful thing to go into eternity without hope!

8. **No God** (Eph. 2:12). The climax. The blackness of despair. No God.

9. **No remedy** (Prov. 29:1). It is dangerous to resist God when He speaks by His Spirit. Every time the sinner does this his heart becomes harder, and he becomes bolder in his refusals. This is the danger point, for he shall, in an unexpected moment, and without warning, be destroyed. No remedy. No escape. Last chance gone. "My Spirit shall not always strive with man" (Gen. 6:3).

10. **No excuse** (Rom. 1:20). "So that they are without excuse." Having rejected all warnings and invitations, what excuse has the non-Christian to offer? "What wilt thou say when He shall punish thee?" (Jer. 13:21).

11. **A Judge** (John 12:48). The rejected Word of God, with its faithful descriptions of sin, its warnings and its invitations, will be an awful judge.

21. SIN IS AGAINST GOD

1. "Sin is moral evil viewed as an offense against God" (Candlish.)

2. Sin is everywhere in the Bible spoken of as against God. See destruction of the Amalekites (Ex. 17:16, marg.), of Sennacherib (II Kings 19:22-37), of Belshazzar (Dan. 5:23), of the Gentiles (Rom. 1:21, 28), of the Jews (Heb. 3:9-19). The downfall of Moses and Aaron (Num. 20:12), Eli (I Sam. 2:29-31), David (II Sam. 12:9, 13; Psa. 51:4). Death of Nadab and Abihu (Lev. 10:1-3, 10), Achan (Josh. 7:20-25), Ananias and Sapphira (Acts 5:4-10), Herod (Acts 12:23). Calamities of Solomon, division of the kingdom (I Kings 11:3-11). Captivity of Israel (II Kings 17:14-20), of Judah (II Chron. 36:15-18). Sins of Israel (Judges 2:11-15), etc. This is different from heathen philosophy which says that "Deity is never displeased, nor does He inflict injury on man" (Cicero).

22. PENALTY FOR SIN.

1. **Punishment** is suffering inflicted on account of sin for the vindication of law. It is vitally connected with sin, guilt,

and law. God has different ways of expressing the awfulness of this punishment. Some of them are

2. **Death.**

(1) "**Death**" in Rom. 6:23, is a general term, and includes

1. **Physical death,** or the separation of the soul, or animal life, from the body (Rom. 5:12; I Cor. 15:21, 22; Heb. 9:27).

2. **Spiritual death,** or the separation of the spirit from God. The spiritual life of the unsaved is covered by "trespasses and sins," and is thus rendered incapable of knowing and enjoying God. Dead (Eph. 2:1; 4:18; I Tim. 5:6; I John 3:14; 5:12; Rev. 3:1).

3. **Eternal death,** or eternal separation from God (II Thess. 1:9; I Cor. 5:9, 10; Matt. 25:30, 41, 46).

(2) **Death** is the separation of a person from the purpose or use for which he was intended. It deprives him of that for which he was created. This definition will fit the word in whatever connection it is found. Man was created to live forever, physically; physical or natural death deprives him of that. He was intended for the presence of God, spiritually: spiritual death separates him from that. He was created to dwell with God forever; eternal death deprives him of that. We are dead to sin and sin is dead to us when Satan and the self-life are so thoroughly "rendered idle and inoperative," or put out of business by the power of the indwelling Spirit that they are powerless to do their work. Satan is dead, as far as we are concerned, and we are dead to him just as long as we keep Spirit-filled and Spirit-controlled.

(3) **Death** is never annihilation, nor destruction in the sense of annihilation. (1) A true definition of a word holds good wherever that word is found. The idea of death as annihilation breaks down everywhere and is, therefore, no definition. (2) The sinner is said to be dead while living (Eph. 2:1; I Tim. 5:6), having natural life but living the wrong way. Note the absurdity of substituting "annihilation" for "death" in either verse, thus, "She that liveth in pleasure is annihilated while she liveth." (3) Try such substitution in Mark 14:1,

34; Rom. 5:10; Luke 8:52, 53; Rom. 6:2, 8; I John 3:14, and many others, as it would be proper to do if death means annihilation. (4) Death is the absence of life, and spiritual death is the absence of Christ, who is the life, and is, therefore, banishment from God (I John 5:12; John 17:3; Col. 3:4; I Cor. 6:9, 10; II Thes. 1:8, 9). (5) The death which is the penalty for sin is the second death, the lake of fire (Rev. 21:8), which is eternal punishment (Rev. 20:10). (6) A cold, formal definition from a secular dictionary will not always work when applied to the Bible. We must compare Scripture with Scripture.

3. **Hell** (Psa. 9:17).

(1) **Hell** is a place as well as a condition. It is for the unsaved what paradise, or heaven, is for the saved.

(2) The Old Testament word for hell is sheol. It is translated "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. This is doubtless, in the main, correct, as it has two meanings (1) the place of future punishment, (2) the grave.

(3) **Sheol**, in the first sense, is

1. A definite place of conscious punishment for the wicked (Psa. 9:17; 55:15; Prov. 5:3-5; 7:27; 9:18; Isa. 57:9; Deut. 32:22).

2. A place of sorrows (II Sam. 22:6; Psa. 18:5).

3. A place of pains (Psa. 116:3).

4. A place where only the wicked, **in distinction from the good**, go (Psa. 9:16, 17; Prov. 15:24).

5. A place from which saved people are delivered (Psa. 86:13; 49:15, margin, "hell").

6. A place from which children are often delivered by use of the rod (Prov. 23:13, 14).

7. A place of consciousness (Ezek. 32:21).

8. A place the opposite of heaven in direction, location, character, purpose, and inhabitants (Job. 11:8; Psa. 55:15; 139:8; Prov. 15:24; Amos 9:2; Isa. 5:14; 14:9, 15; Ezek. 31:16, 17).

9. A place inseparably connected with spiritual death.

judgment, and destruction, or perdition (Job. 26:6; Prov. 7:27; 15:11; 27:20; Isa. 28:15-18).

10. A place which the wrath of God permeates (Deut. 32:22).

11. A place which is never satisfied (Prov. 27:20; Isa. 5:14; Hab. 2:5).

12. Contrast the above with the following passages concerning the righteous (Psa. 16:11; 17:15; 73:24, 25; Num. 23:10; Isa. 25:8; Eccl. 12:7, etc.). None of these experiences can be down in sheol, but up in heaven.

13. The doctrine of future judgment is clearly taught, and warning given in the Old Testament (Job. 21:30; Psa. 1:5, 6; 90:11; Isa. 33:14; 66:24; Eccl. 11:9, etc.). If not in sheol, where?

(4) **Sheol**, in a second sense, means grave, where the bodies of both righteous and wicked go. That the same word should have these two meanings is due to the connection between physical death and eternal punishment. Physical death is a consequence of sin and a part of the penalty. Some of the verses which treat of sheol as the grave where only the body goes are Gen. 37:35; 42:38; 44:29, 31; I Kings 2:6, 9; Psa. 6:5; 49:15; Hos. 13:14.

(5) The New Testament words for hell are **Hades** and **Gehenna** (also **Tartarus**, once, II Pet. 2:4).

(6) **Hades** corresponds to the Old Testament sheol, occurs eleven times, and means (1) a place of future punishment, (2) the grave.

(7) Hades, in the first sense, is

1. A definite place of conscious punishment for the wicked (Luke 16:23-25, 28).

2. A place the opposite of heaven in direction, location, character, etc. (Matt. 11:20-24; Luke 10:15).

3. The seat of Satan's kingdom, as opposed to the church (Matt. 16:18).

4. A place inseparably connected with spiritual death, judgment, and perdition (Rev. 1:18; 6:8; 20:13-15).

5. The prison of Satan and the wicked (Rev. 1:18; 20:1-3, 13, 14).

6. A place for the disembodied spirits of the wicked between death and resurrection (just as paradise, or heaven, is for the righteous). At the resurrection and the judgment of the wicked, hades will be cast into gehenna, which is endless (Rev. 20:14).

7. Contrast with the following passages concerning the righteous (Luke 23:46; Acts 7:59; Phil. 1:21-24; II Cor. 5:8; Luke 16:25, etc.).

(8) **Hades** (many Mss. and R. V. have **thanatos,** death) is translated "grave" in I Cor. 15:55). It doubtless should also be translated "grave" in Acts 2:27, 31, because the passage (25-28) is taken from Psa. 16:8-11; verse 31 says that David was speaking of the **resurrection** of Christ, and only bodies, not souls, are resurrected. The Greek **psyche** (soul) is the uniform Septuagint translation of the Hebrew **nephesh** (soul). But nephesh is used fifteen times in the Old Testament for a dead body (Lev. 21:11; Num. 5:2; 6:6; 9:6, 7, 10) which can defile only after the soul has departed. Hence the word may well mean "body" in Psa. 16 and Acts 2.

(9) **Gehenna** is used twelve times in the New Testament, all but once (Jas. 3:6) by Christ Himself. It is the awful place of conscious, endless torment of which He warned sinners. It is described as

1. Hell fire (Matt. 5:22; 18:8, 9).
2. Unquenchable fire (Mark 9:43-48).
3. Fire of hell (Jas. 3:6).
4. A place of damnation (Matt. 23:15, 33).
5. A place where the body as well as the soul suffers (Matt. 5:29, 30; 10:28; Luke 12:4, 5). Hence it is the continuation of hades after the resurrection (Rev. 20:14).
6. It is everlasting (Matt. 18:8; 25:41, 46; Mark 9:43-48).
7. It was prepared for the devil and his angels (Matt. 25:41), and God has given His best Gift to keep people from it. Those who persist in living in sin must take the consequences, and what folly it is to try to escape by denying its existence.

4. **Other designations.**

(1) Judgment (Heb. 9:27; Rev. 20:11-15).
(2) Eternal damnation (Mark 3:29).
(3) Outer darkness (Matt. 8:12).
(4) Resurrection of damnation (John 5:29).
(5) Second death (Rev. 2:11; 21:8).
(6) Everlasting destruction (Psa. 92:7; II Thes. 1:9).
(7) Blackness of darkness (II Pet. 2:17; Jude 13).
(8) The curse of God (Deut. 27:26; Gal. 3:10).
(9) The wrath of God (John 3:36; Rom. 1:18).
(10) Reaping what we sow (Gal. 6:7, 8).
(11) Indignation, wrath, tribulation, anguish (Rom. 2:8, 9).
(12) Eternal punishment (Matt. 25:46).
(13) The lake of fire (Rev. 19:20; 20:15).
(14) The second death (Rev. 21:8).

23. ETERNAL—EVERLASTING

1. The Greek word **aionios** occurs seventy times in the New Testament, not counting I Tim. 6:19 where it is the word for "indeed" in the best Mss. (see R. V.). In our "Authorized" Version it is translated "everlasting" twenty-five times, "eternal" forty-one times, "forever" once (Phile. 15), and in a phrase three times (Rom. 16:25; II Tim. 1:9; Titus 1:2). In the R. V. it is translated "eternal" sixty-nine times and "forever" once. The revisers correctly used one word instead of two for the one Greek word, and they chose the word "eternal." Another word from the same root is translated "eternal" twice (Eph. 3:11; I Tim. 1:17).

2. Thayer's New Testament Greek Lexicon gives the meaning of the word as "without beginning or end, that which always has been and always will be: without beginning, without end, never to cease, everlasting." The New Standard Dictionary defines **eternal** as "having neither beginning nor end of existence, from everlasting to everlasting; having no end, that will endure forever, everlasting; having no beginning."

3. Another very good way to get the Bible meaning of a

word is to trace it through the Bible and note how it is used. The following persons and things are eternal:

(1) God (Rom. 16:26).
(2) The King (God) (I Tim. 1:17).
(3) The Holy Spirit (Heb. 9:14).
(4) Life (John 3:15, 16).
(5) Salvation (Heb. 5:9).
(6) Redemption (Heb. 9:12).
(7) Inheritance (Heb. 9:15).
(8) Glory (II Tim. 2:10; I Pet. 5:10).
(9) Weight of glory (II Cor. 4:17).
(10) Unseen things (II Cor. 4:18).
(11) Building of God (II Cor. 5:1).
(12) Honor and power to Jesus (I Tim. 6:16).
(13) Gospel (Rev. 14:6).
(14) Kingdom of Jesus (II Pet. 1:11).
(15) Consolation (II Thes. 2:16).
(16) Covenant (Heb. 13:20).
(17) Habitations (Luke 16:9).
(18) Purpose of God (Eph. 3:11).
(19) Judgment (Heb. 6:2).
(20) Destruction (II Thes. 1:9).
(21) Damnation (Mark 3:29).
(22) Punishment (Matt. 25:46).
(23) Fire (Matt. 18:8; 25:41; Jude 7).

4. In most of these items it is quite universally admitted that the Scripture means just what it says. Why not also in the last five, which deal with the future punishment of the wicked? If fire, punishment, etc., are not eternal, how do we know that God is eternal, the Spirit is eternal, life is eternal, or anything else here mentioned is eternal? The same adjective is used for all.

24. FOR EVER AND EVER

1. The Greek phrase **unto the ages of the ages** (once **unto the age of the age,** Heb. 1:8) occurs twenty-two times in the New Testament, fourteen of which are in the book of Revela-

tion. It is translated "for ever and ever" twenty-one times and "for ever more" once, as follows:

(1) To God be glory (Gal. 1:5; Phil. 4:20).

(2) To God be honor and glory (I Tim. 1:17).

(3) To the Lord (Jesus) be glory (II Tim. 4:18; Heb. 13:21).

(4) The throne of the divine Christ (Heb. 1:8).

(5) To Christ Jesus be praise and dominion (I Pet. 4:11).

(6) To God be glory and dominion (I Pet. 5:11).

(7) To Jesus be glory and dominion (Rev. 1:6).

(8) Jesus is alive (Rev. 1:18).

(9) God lives (Rev. 4:9, 10; 5:14; 10:6; 15:7).

(10) Unto God and the Lamb be blessing, honor, glory, and power (Rev. 5:13).

(11) Unto God be blessing, etc.—seven things (Rev. 7:12).

(12) Christ shall reign (Rev. 11:15).

(13) The righteous shall reign (Rev. 22:5).

(14) Smoke of the torment of the wicked (Rev. 14:11; 19:3).

(15) Devil, beast, and false prophet tormented (Rev. 20:10).

2. The phrase is used twelve times with reference to the duration of the glory, etc. and the reign of God and of Christ, six times with reference to the duration of the life of God and of Christ, once concerning the duration of the reign of the righteous, and three times concerning the duration of the punishment of the wicked. The first nineteen are confessedly endless. Why not the last three?

25. DESTRUCTION

1. If the doctrine of Eternal Punishment is true, as is abundantly proven in the preceding articles, what about the words "destroy" and "destruction," which occur so frequently? Here is where the annihilationist, taking advantage of the

ignorance of so many Christians as to what the Bible teaches, gets in his deadly work.

2. There are many Old Testament words and no less than fourteen New Testament words translated "destroy" and "destruction." It is not necessary to consider the Old Testament words, even if it were true that some do apparently favor annihilation, for it is a well-known principle of interpretation that an obscure Old Testament verse must not be made to contradict a plain New Testament truth.

3. Of the fourteen New Testament words only four have any connection with this subject, and three of them are but different forms of one (apollumi). The first meaning given to this word in Thayer's Greek Lexicon is "to destroy, i. e., to put out of the way entirely, abolish, put an end to, ruin." Also to perish, waste, render useless, and the like. As we trace these forms in the New Testament we will find that the thought of annihilation, or causing non-existence, does not appear. The word really means to **ruin so that the person or thing no longer serves the purpose for which they were intended.**

(1) The verb is translated "destroy" twenty-six times. From some of these texts neither annihilation nor the opposite can be proven, but a study of them as a whole will show that there is no thought of extinction of being. In many instances the word clearly means **to deprive of natural life, to kill** (Matt. 2:13; 12:14; 27:20). Think of ungodly men annihilating Jesus! It means **to bring to nought,** or render inoperative in I Cor. 1:19. See also Rom. 14:15.

(2) It is translated "perish" thirty-three times. In Matt. 9:17; Luke 5:37 the old bottles, or wine-skins, are said to perish when they burst, but they were not annihilated, but ruined as far as their power to hold wine was concerned. See also Matt. 8:25; 26:52; Luke 15:17; John 11:50; Acts 5:37; I Pet. 1:7; II Pet. 3:6, and others, where the thought of annihilation is impossible.

(3) It is translated "lose" thirty-two times. Think of an annihilated sheep being found, an annihilated coin found, an annihilated man found, an annihilated man sought and saved (Luke 15:6, 9, 24, 32; 19:10)! See also Matt. 10:6; 15:24;

Luke 9:24, 25, and others, where the idea of annihilation is impossible.

(4) The noun is translated "destruction" five times (Matt. 7:13; Rom. 9:22; Phil. 3:19; II Pet. 2:1; 3:16), and another noun from the same root is translated "destruction" four times (I Cor. 5:5; I Thes. 5:3; II Thes. 1:9; I Tim. 6:9). Nearly all of the texts refer to future punishment, and while from them alone no argument either way can be produced, yet there is no reason for thinking that the meaning here differs in any way from the plain meaning of the same verb and noun as found elsewhere.

(5) The same noun is translated "perdition" eight times. Hence destruction and perdition are the same. In Rev. 17:8, 11 we are told that the beast will go into perdition, while Rev. 19:20 says that this same beast, with the false prophet, was cast into a lake of fire burning with brimstone. Moreover, Rev. 20:10 says that, a thousand years later, the beast and the false prophet are still there and that the devil will then be cast into the same place, where he will be tormented for ever and ever. Hence perdition is the same as the lake of fire and is endless. And if destruction is the same as perdition it is the same as the lake of fire, and is endless.

(6) The noun is also translated "waste" in Matt. 26:8; Mark 14:4. This is surely very far from the thought of annihilation.

4. The necessary conclusion is that "destruction" means in no sense annihilation, but (1) the ruin of a person or an object so that they can no longer be used for the purpose for which they were intended; hence (2) deprivation of natural life, (3) deprivation of spiritual life, "dead in sins," (4) in respect to those who persistently continue in sin, conscious and unending punishment.

5. The other word translated "destroy" (Rom. 6:6; I Cor. 6:13; 15:26; II Thes. 2:8; Heb. 2:14) means **to render idle, unemployed, inactive, inoperative.** It means, not to put out of existence, but to put out of business. It is also translated "make without effect" (Rom. 3:3), "make of none effect" (Rom. 4:14; Gal. 3:17), "become of none effect" (Gal. 5:4),

"come to nought" (I Cor. 2:6), "was to be done away" (II Cor. 3:7), "fail," "vanish away" (I Cor. 13:8), "cease" (Gal. 5:11), "make void" (Rom. 3:31), "cumber" (Luke 13:7), "loose," "deliver" (Rom. 7:2, 6), "do away" (I Cor. 13:10; II Cor. 3:11, 14), "put away" (I Cor. 13:11), "put down" (I Cor. 15:24), "abolish" (II Cor. 3:13; Eph. 2:15; II Tim. 1:10), "bring to nought" (I Cor. 1:28).

26. THE WRATH OF GOD

1. Revealed from heaven against all (1) ungodliness, (2) unrighteousness, (3) those who hold (R. V., "hinder") the truth in unrighteousness (Rom. 1:18).
2. The self-righteous sinner is treasuring up wrath for the day of wrath (Rom. 2:5).
3. Upon the contentious and disobedient (Rom. 2:8).
4. Abides upon the unbeliever (John 3:36).
5. Upon the children of disobedience (Eph. 5:6; Col. 3:6).
6. The sinner is by nature a child of wrath (Eph. 2:3).
7. The law works wrath (Rom. 4:15).
8. Wrath to the uttermost (I Thes. 2:16).
9. A picture of the Day of Wrath (Rev. 6:15-17).
10. Wicked will drink the wine of (Rev. 14:10, 19).
11. The seven plagues, or seven vials, will finish (Rev. 15:1, 6, 7; 16:1).
12. The fierceness of (Rev. 16:19; 19:15).
13. Great distress and wrath (Luke 21:23).
14. Wrath upon enemies (Psa. 21:9).
15. Illustrations (Psa. 78:31; 106:40-42; Num. 11:33; II Chron. 34:21, 25; II Kings 23:26, 27).
16. Warning to flee from (Matt. 3:7; Luke 3:7).
17. Jesus saves from (Rom. 5:9).
18. Jesus delivers from (I Thes. 1:10).

27. THE UNBELIEVER

1. An **unbeliever,** in the gospel meaning of the term, is one who has not received Jesus Christ into his heart as his own

personal Saviour and Lord (John 1:12, 13; Rom. 10:9, 10; I John 5:12; Eph. 3:17). The unbeliever

(1) Is condemned already (John (3:18).
(2) Shall not see life (John 3:36).
(3) Wrath of God abides upon him (John 3:36).
(4) Shall die in his sins (John 8:24).
(5) Shall perish (John 3:16).
(6) Shall be damned (Mark 16:16).
(7) Makes God a liar (I John 5:10).
(8) Cannot enter into rest (Heb. 3:18, 19).
(9) Nothing is pure to him (Titus 1:15).
(10) Satan blinds his mind (II Cor. 4:4).
(11) Shall go into the lake of fire (Rev. 21:8).
(12) Shall be destroyed (Jude 5).

28. THE COMING OF THE LORD AND THE UNSAVED

1. Enoch, the seventh from Adam, prophesied of these (mentioned in Jude 12, 13, 16, and existing in Jude's time) saying that the Lord was coming in judgment upon all such (Jude 14, 15). Notice the word "ungodly" four times.

2. The Lord is coming in judgment (Psa. 96:12, 13; 98:7-9).

3. The Lord is coming to punish the inhabitants of the earth for their iniquity. Then woe to those who shed blood (Isa. 26:21).

4. Gen. 6 is a description of the "Days of Noah." The godly and ungodly united, resulting in corruption and violence (the word translated "giants" means "fallen ones," "men of violence"); the wickedness of man was great, "only evil continually;" God, grieved at His heart, determined to destroy the whole race; Noah preached righteousness, justification (II Pet. 2:5); the Spirit strove, the people rejected (Gen. 6:1-7, 11-13). The ark was built, furnishing salvation to all who would enter, the flood-judgment came and destroyed from the earth all who would not enter (6:14-7:22). "As the days of Noah were, so shall also the coming of the Son of man be"

(Matt. 24:37-39). Not a flood-judgment, but a fire-judgment.

5. Judgment upon unfaithful servants (Matt. 24:48-51).

6. Warning to be ready (Luke 12:35-40).

7. When the Lord comes and the saints are caught up to meet Him it will be "with a shout, with the voice of the archangel, and with the trump of God," a noisy time such as will terrify the sinners who are left behind (I Thes. 4:16; Matt. 24:31).

8. Sudden destruction upon the wicked (I Thes. 5:1-3).

9. He comes in flaming fire taking vengeance on them who (1) know not God, (2) obey not the gospel. Punishment (II Thes. 1:7-9).

10. No chance for the ungodly and the sinner when He comes (I Pet. 4:17, 18).

11. The wail of the tribes of the earth (Rev. 1:7).

12. A picture of the day of His wrath (Rev. 6:12-17).

13. The Harvest and the Vintage (Rev. 14:14-20).

14. Judgment upon His enemies (Rev. 19:11-21).

15. Judgment of the wicked dead according to their works. Names not found in the book of life. After the Millennium (Rev. 20:5, 7, 11-15).

29. SATAN

Four names are given to Satan in Rev. 12:9; 20:2, Dragon, Old Serpent, Devil, Satan. He also has other names. He is a real person, with all the personal characteristics. He does what only persons can do; has what only persons can have. He likes to make people think that he is nobody, and that sins are simply small and unimportant mistakes. One of the dangers of the day is that of denying or ignoring his personality and power. God has, in the Word, given much teaching and warning on this subject. Note the following facts which can be applied only to persons.

1. **The personal pronouns,** referring to Satan (Jas. 4:7; I Pet. 5:8, 9; John 8:44; Rev. 12:9, 12; II Cor. 11:14, 15).

2. **What he is:**

(1) A murderer (John 8:44).
(2) A liar (John 8:44).
(3) A sinner (I John 3:8).
(4) An adversary (I Pet. 5:8).
(5) An enemy (Matt. 13:25, 39).
(6) A devourer (I Pet. 5:8).
(7) An accuser (Rev. 12:10).
(8) A coward—he flees (Jas. 4:7).
(9) A tempter (Matt. 4:1-3; I Thes. 3:5).

3. **His position:**

(1) The prince of this world (John 12:31; 14:30; 16:11).
(2) The god of this age (II Cor. 4:4).
(3) The prince of the power of the air (Eph. 2:2).
(4) The prince of a realm of demons (Matt. 9:34; Luke 11:15).

4. **What he has:**

(1) Angels (Matt. 25:41).
(2) Messengers (II Cor. 12:7).
(3) Ministers (II Cor. 11:14, 15).
(4) Followers (I Tim. 5:15).
(5) Children (John 8:44; I John 3:10).
(6) Works (I John 3:8; II Thes. 2:9).
(7) Snares (I Tim. 3:7; II Tim. 2:26).
(8) Wiles (Eph. 6:11).
(9) Devices (II Cor. 2:11).
(10) Power (Acts 26:18; II Thes. 2:9, 10).
(11) Wrath (Rev. 12:12).
(12) A will (II Tim. 2:26).

5. **What he does:**

(1) Converses (Job 1:7-12; 2:1-7). Note several points in these passages which show his personality.
(2) Tempts (Matt. 4:1, 8, 9; I Cor. 7:5).
(3) Talks (Matt. 4:3, 6).
(4) Sows bad seed (Matt. 13:25, 38, 39).
(5) Snatches away good seed (Luke 8:12).
(6) Blinds the minds of unbelievers to keep them from salvation (II Cor. 4:4).

(7) Works in the children of disobedience (Eph. 2:2).

(8) Beguiles Christians from the simplicity of the gospel and the deeper truths (II Cor. 11:2, 3).

(9) Resists God's servants (Zech. 3:1).

(10) Suggests sin (John 13:2; Acts 5:3).

(11) Gets advantage of people (II Cor. 2:11).

(12) Hinders God's servants (I Thes. 2:18).

(13) Desires to have God's people (Luke 22:31).

(14) Takes captive (II Tim. 2:26).

(15) Persecutes and accuses (Rev. 2:10; 12:9, 10).

(16) Knows (Rev. 12:12).

6. **His great power:**

(1) All power, signs, and lying wonders (II Thes. 2:9).

(2) Leader of a great spiritual host (Eph. 6:11, 12).

(3) Author of sin (Gen. 3:1-6; I John 3:8).

(4) Author of sickness (Acts 10:38; Luke 13:16).

(5) Has power of death (Heb. 2:14).

(6) Transforms himself into an angel of light, and his ministers likewise when it serves his purpose (II Cor. 11:14, 15).

7. **The Christian's attitude:**

(1) See and claim our redemption rights. Jesus came and died to destroy the works of the devil and put him out of business (I John 3:8; Heb. 2:14). His power was utterly broken by the death and resurrection of Christ (Eph. 4:8; Col. 2:15), and this enables God to use His almighty power against Satan's power.

(2) Put on the whole armor of God and stand, withstand, stand (Eph. 6:11-18).

(3) Resist (Jas. 4:7; I Pet. 5:9).

(4) Be sober and watchful (I Pet. 5:8).

(5) Give him no place (Eph. 4:27).

(6) Be not ignorant of his devices (II Cor. 2:11).

8. **Satan's destiny:**

(1) Will be cast out of the heavenlies (Rev. 12:7-12).

(2) Will be confined in the abyss during the Millennium (Rev. 20:1-3).

(3) Will be loosed a little season after the Millennium (Rev. 20:3, 7-9).

(4) Will finally be cast into the lake of fire and brimstone to be tormented day and night for ever and ever (Rev. 20:10).

III: SALVATION

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30. JESUS

1. At Mount Sinai God gave to Israel the glorious institution of the tabernacle, which represented the person and work of the Lord Jesus and the great Plan of Redemption (Ex. 25:8, 9, 40; Heb. 8 and 9). The tabernacle was surrounded by a yard, or court, and the yard was enclosed by a fence, or "hanging." Both the tabernacle and the court had a door, or gate, one door for each (Ex. 26:36; 27:16). Each door was made of fine linen, embroidered in blue, purple, and scarlet.

2. Jesus is the Door (John 10:9), and those four items give four pictures of Him. Blue is the heavenly color and represents Him as the Son of God, **His deity**; purple is the royal color and represents Him as **King**, or **Lord**; scarlet is the earthly color and represents Him as Son of Man, His **humanity**; the white linen stands for holiness and righteousness and represents Him as the **Holy One.**

3. Romans is the door to the doctrinal epistles, and 1:3, 4 is the door to Romans. This door contains the subject of the epistle, "His Son Jesus Christ," and four things about Him, His lordship, humanity, deity, holiness. Hence the New Testament door is the same as the Old Testament door except the slightly changed order. It is **Jesus** in each case.

4. Satan hates the door, the only way of salvation, even as he hates Jesus, the true Door, the only Door; and he attempts to get people to doubt at least one of the four facts about Him. Hence the modern heresies and movements. A thrust at any fact about the Door is a thrust at the Door. A few points under each item will, therefore, be helpful.

(1) His Lordship

1. Our Lord (Rom. 1:3).
2. The Saviour is Christ the Lord (Luke 2:11).
3. He died and rose that He might be Lord (Rom. 14:9).
4. The way of salvation.

(1) Repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21).

(2) Believe on the Lord Jesus Christ (Acts 16:31).

(3) Confess with the mouth the Lord Jesus (R. V., Jesus as Lord, Rom. 10:9).

(4) The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

5. As ye received, so walk in Christ Jesus as Lord (Col. 2:6).
6. Walk worthily of the Lord (Col. 1:10).
7. Put on the Lord Jesus Christ (Rom. 13:14).
8. Jesus is Master and Lord (John 13:13).
9. God made Jesus Lord (Acts 2:36).
10. Jesus Christ is Lord of all (Acts 10:36; Rom. 10:12, 13).
11. Jesus is Lord in the life only when He is obeyed and His will is done (Luke 6:46; 13:25; Matt. 7:21-23).
12. The Holy Spirit makes Jesus real as Lord and enables one to truthfully call Him Lord (I Cor. 12:3).
13. Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:11).
14. The Lord of Glory (I Cor. 2:8).
15. The Lord of the Sabbath (Matt. 12:8).
16. The truth of the Lordship of Jesus is a very important and much neglected one. It is the key to the real, normal Christian life. In the New Testament the word "Lord," referring to Jesus, occurs hundreds of times; "Lord Jesus" twenty-four times, and "Lord Jesus Christ" nearly forty times.

(2) His Humanity

1. Jesus always was, is now, and always will be truly God. He became and is now truly Man. Therefore, He is truly

God and truly Man, the God-man. These two distinct natures are united in one person, so as to preserve His true deity and true humanity. They are not mixed, as this would produce a third nature. His divine nature did not become human, but became united to a human nature (John 1:14; Rom. 1:3, 4; 9:5; Gal. 4.4; Heb. 2:11-14; I Tim. 3:16). One Person, two natures.

2. Both natures are often referred to in the same passages of Scripture:

(1) Human attributes with divine names (Matt. 1:23; Luke 1:31, 32; Acts 20:28; Rom. 9:5; I Cor. 2:8; Phil. 2:6-11; Col. 1:13-17).

(2) Divine attributes with human names (Matt. 9:6; John 3:13, 6:62; Rev. 5:12, 13).

3. Jesus is truly Man. His humanity may be abundantly proven by Scripture:

(1) His human ancestry. Made of the seed of David according to the flesh (Rom. 1:3; Matt. 1:1; Acts 13:22, 23).

(2) The title, Son of Man, is used over eighty times (Luke 19:10; John 1:51; etc.).

(3) His human birth (Matt. 1:16, 18, 21, 25; 2:1; Luke 1:31; 2:7, 11; Gal. 4:4).

(4) His human life. He (1) partook of flesh and blood (Heb. 2:14), (2) was circumcised (Luke 2:21), (3) increased in wisdom (Luke 2:52), (4) walked, turned, saw, spoke, etc. (John 1:29, 35-51, and so on throughout the gospels), (5) ate (Mark 2:16; Luke 15:2; 24:43), (6) slept (Mark 4:38), (7) prayed (Matt. 14:23; Mark 1:35; Luke 9:18, 28), (8) was seen, heard, handled (Luke 24:39; John 20:27; I John 1:1, 2), (9) wept (Luke 19:41; John 11:35).

(5) His human limitations. (1) Weariness (John 4:6). (2) Hunger (Matt. 4:2; Mark 11:12). (3) Thirst (John 4:7; 19:28). (4) He was tempted (Heb. 2:18; 4:15).

(6) He lived a holy life and did mighty works, not through His deity but through the power of the Holy Spirit (Heb. 9:14; Acts 10:38).

(7) His suffering and death. (1) He was in agony, sweat, prayed (Luke 22:44). (2) He was scourged, stripped,

robed, crowned, mocked, spit upon, smitten, crucified (Matt. 27:26-35). (3) He died (John 19:30). (4) His side was pierced, out of which came blood and water (John 19:34). (5) In this connection His head, hands, feet, legs, side, mouth, body are mentioned. He was truly a man.

(8) His resurrection and ascension (Acts 1:9; 2:24, 32, 33; 3:15; John 6:62).

(9) He is still the Man in His intercession (I Tim. 2:5).

(10) Having been made a man like unto His brethren "in all things," he was able to understand humanity, to suffer, to succour, and to die; and with that as a foundation, He is able to be a merciful, faithful, sympathetic High Priest and Intercessor now (Heb. 2:14-18; 4:14-16; 7:24-27).

(11) He is coming again as a Man (Matt. 25:31; Luke 21:27).

(12) As the Son of Man He will be Judge (John 5:27).

4. This is an immensely important subject and belief in it is necessary for salvation. Jesus came to die (Matt. 20:28; Heb. 2:14), and if He did not become a man He did not die, for God cannot die; He cannot be slain. And if Jesus did not die, there is no salvation for us (Heb. 9:12, 22).

(3) His Deity

1. "Deity" and "divinity" are practically synonymous terms, but in these days the meanings are so separated that it is necessary to use the word "deity" when speaking of Christ. The "divinity" of Christ is disputed by very few today, but is admitted by infidels, apostates, and all. But His divinity is not considered exclusive; He is not unique; man is also considered divine. Hence the battle is over His deity, not His divinity. The term "divine," therefore, when used in this book, refers to His deity.

2. The fact that the New Testament teaches the deity of Christ is practically undisputed. Nearly or quite all infidel, rationalistic, and critical schools admit it. They deny His deity by denying the genuineness and authenticity of the writings,

the reliability of the writers, and the like. Hence it is not difficult to prove His deity to him who believes the Bible.

3. Jesus is truly God. His deity may be abundantly proven by Scripture:

(1) God called Jesus God (Heb. 1:8). This is quoted from Psa. 45, and shows that psalm to be Messianic. If God called Him God, what right has man to say that He is not God?

(2) He is the "great God and Saviour" or the great God, even our Saviour (Titus 2:13).

(3) He has other divine titles, such as "Lord" (Heb. 1:10), "Lord of All," "Lord of Glory" (see "His Lordship"), "Lord of lords and King of kings" (Rev. 17:14; 19:16; compare God's title in I Tim. 6:15; Deut. 10:17), "the Lord, the God of the prophets," who was Jesus (Rev. 22:6, 16), "the Lord from heaven" (I Cor. 15:47), "God blessed forever" (Rom. 9:5), and others.

(4) He is the Alpha and Omega, the Lord, the eternal One, the Almighty (Rev. 1:8; 22:12, 13, 16).

(5) His prophetic names, Wonderful, Mighty God, Everlasting Father, etc. (Isa. 9:6). See Isa. 7:14; Micah 5:2; Psa. 110:1 with Matt. 22:42-45.

(6) He is called "the true God" (I John 5:20), God over all (Rom. 9:5), God who purchased the church with His blood (Acts 20:28), "the only begotten God" (John 1:18, R. V., margin).

(7) He is one with God (John 10:30, 38; 12:45; 14:7-10; 17:10, 11, 21-23). He is the brightness of His glory, the express image of His person, the revelation and manifestation of the Father, so that He could say "he who hath seen me hath seen the Father" (Heb. 1:3; John 1:18; Matt. 11:27; Phil. 2:6).

(8) He is equal with God (John 5:17-23; Phil. 2:6). The Revised Version of Phil. 2:6 says, "on an equality with God." "This glorious Personage in view is not another and independent God, of rival power and glory, but the **Christ of God**, as truly and fully divine as the Father. Let us remember that these words occur not in a polytheistic reverie, but in the Holy Scriptures, which everywhere are jealous for the pre-

rogative of the Lord **God**, and that they come from the pen of a man whose Pharisaic monotheism sympathized with this jealousy to the utmost. May it not then be asked, how—in any way other than direct assertion, as in John 1:1—the true and proper deity of Christ could be more plainly stated?" (Moule on Philippians, Cambridge Bible.)

(9) His name is coupled with God's name in a way which would be impossible if He were a mere man (Matt. 28:19; II. Cor. 13:14; I Thes. 3:11; II Thes. 1:2; 2:16, 17; John 14:1, 23; 17:3; I John 1:3, and many others).

(10) His divine attributes. (1) Eternity (John 1:1; 8:35, 56-58; Heb. 1:8; 13:8; Col. 1:17; Isa. 9:6). (2) Omnipresence (Matt. 18:20; 28:20; Eph. 1:23; Col. 1:27). He is with and in Christians everywhere, under the conditions named. (3) Omnipotence (Matt. 28:18; John 5:21-23; 6:19; Eph. 1:20-23; Rom. 1:4; Heb. 1:3). He has power over all manner of disease, including leprosy, palsy, fever, demon possession, issue of blood, blindness, deafness; also over storm, sin, death (Matt. 8 and 9). (4) Omniscience (Col. 2:3; I Cor. 1:24, 30; John 2:24, 25; 6:64; 16:30; 21:17). (5) Immutability (Heb. 1:12; 13:8). These are the same attributes which God has and which men do not have.

(11) He is the Creator of all things (John 1:3, 10; Col. 1:16; Heb. 1:2, 10-12 with Psa. 102:24-27). The same verb which means **create** in John 1:3 is used in John 1:10, 12, 17; 2:9. All things, the world, the new birth, grace and truth are His creation. He created wine from water. But only God creates (Heb. 3:4); hence the Lord Jesus is God. Compare "for Him" in Col. 1:16 and Prov. 16:4.

(12) He does other things which no human being, but God only, can do. (1) He upholds all things by the word of His power (Heb. 1:3). (2) He forgives sins (Luke 5:20-25). (3) He is the Source of life and light (John 1:4, 5, 9; 8:12; 10:28; 17:2; I John 5:12). (4) He is the Judge (John 5:22, 27; Matt. 25:31-46; II. Cor. 5:10; II Tim. 4:1). (5) He will raise the dead (John 5:21, 25, 28, 29; 6:39, 44). (6) He will give rewards (Matt. 16:27; Rev. 2:10; 3:21).

(13) He is worshiped as God (Heb. 1:6; Matt. 14:33;

15:25; 20:20; 28:9, 17; Luke 24:52; Phil. 2:10, 11; Rev. 5:11-14). Jesus never forbade such worship. Men and angels declined worship (Acts 10:25, 26; 14:11-15; Rev. 19:10; 22:8, 9).

(14) He is honored and glorified as God (John 5:23; 17:5; II Pet. 3:18).

(15) He is prayed to as God (Acts 7:59, 60; 9:14; I Cor. 1:2; II Cor. 12:8, 9).

(16) He is God manifested in the flesh (John 1:1, 14; I Tim. 3:16; Phil. 2:5-8; Rom. 8:3).

(17) He is the Son of God in a unique sense (John 1:14, 18; 3:16, 18; I John 4:9). The word translated "only begotten" in these verses means "only, single of its kind" and is used to designate the only child in a family. He is called the Son of God forty-two times.

(18) The fullness of the Godhead dwells bodily in Him (Col. 1:19; 2:9).

(19) He is the Head of all principality and power (Col. 2:10; Eph. 1:21).

(20) He exercised divine authority and power (John 2:14-16, 19; Matt. 8:3; 9:6; Mark 4:39; Luke 7:14, 15; Rev. 1:18). He is the "Power of God" (I Cor. 1:24).

4. In all of the above references the facts stated can be true only of a divine Person, God; and in very many of them a direct statement of this fact can be found in the Old Testament (see Rev. 2:23 with Jer. 17:10 and I Kings 8:39; John 5:23 with Isa. 42:8; Col. 1:16 with Isa. 44:24; etc.). Passages which in the Old Testament refer to God are quoted in the New Testament and referred to Christ, such as Psa. 45:6, 7; 102:25-27 with Heb. 1:8-12; Psa. 68:17, 18 with Eph. 4:8; Isa. 8:13, 14 with I Pet. 2:7, 8.

5. Some of the strong passages on the deity of Christ are John 1:1-18; Phil. 2:5-11; Heb. 1:1-12.

6. If Christ is a mere creature and the Holy Spirit an influence or principle, then we are called upon to baptize in the name of a divine Person, a creature, and an influence; the benediction, likewise (Matt. 28:19; II Cor. 13:14).

7. Witnesses of the deity of Christ: (1) God the Father

(Matt. 17:5), (2) Jesus Himself (John 10:36), (3) The Holy Spirit (Mark 1:1), (4) Gabriel (Luke 1:35), (5) John the Baptist (John 1:34), (6) John the Apostle (John 20:31), (7) Paul (Acts 9:20), (8) Peter (Matt. 16:16), (9) Nathanael (John 1:49), (10) Martha (John 11:27), (11) Thomas (John 20:28), (12) The Disciples (Matt. 14:33), (13) The Ethiopian eunuch (Acts 8:37), (14) The Roman centurion (Mark 15:39), (15) Demons (Mark 3:11; 5:7).

8. The doctrine of the deity of Christ is one of vital importance. The Gospel of John was written to prove it, and faith in it is necessary for eternal life (John 20:31). It is necessary for salvation (John 8:24; I John 5:1, 10-13). He who denies the deity of Christ is a liar, an antichrist, and has not the Father (I John 2:22, 23); terrible punishment awaits him (Heb. 10:28, 29).

(4) His Holiness

1. He was holy in His birth (Luke 1:35).
2. He was well-pleasing to the Father (Luke 3:22).
3. He always pleased the Father (John 8:29).
4. He challenges conviction of sin (John 8:46).
5. Satan cannot accuse Him of sin (John 14:30).
6. He is called "the Holy and Just One," "the Holy Child Jesus" (Acts 3:14; 4:27, 30). The unclean spirit called Him "the Holy One of God" (Mark 1:23, 24).
7. He knew no sin (II Cor. 5:21).
8. He was tempted, yet without sin (Heb. 4:15).
9. He is holy, harmless, undefiled, separate from sinners (Heb. 7:26).
10. He was a spotless Offering (Heb. 9:14; I Pet. 1:19).
11. He did no sin (I Pet. 2:21-23).
12. In Him is no sin (I John 3:5).
13. Witnesses: (1) Pilate (John 18:38; 19:4, 6), (2) Pilate's wife (Matt. 27:19), (3) Judas (Matt. 27:3, 4), (4) One of the thieves (Luke 23:41), (5) The Roman centurion (Luke 23:47).
14. This is an important doctrine. One sin makes one a

sinner and if Jesus had sinned He would have needed a Saviour instead of being one. He was born under the law; tested by the law; kept and fulfilled the law; satisfied God's requirements, and became the Substitute for the sinner. There is no salvation for the sinner if Jesus were a sinner. Jesus is and always was absolutely holy.

31. JESUS THE SAVIOUR

1. **The Saviour:**
   (1) "Lord" means Master (Luke 6:46; Rom. 6:16).
   (2) "Jesus" means Saviour (Matt. 1:21).
   (3) "Christ" means the Anointed One (Heb. 1:9; John 1:41).
2. **Why Jesus came into the world:**
   (1) To die (Matt. 20:28; Heb. 2:14).
   (2) To save sinners (I Tim. 1:15).
   (3) To save the world (John 12:47).
   (4) To seek and to save the lost (Luke 19:10).
   (5) To call sinners to repentance (Luke 5:32).
   (6) To give life (John 10:10).
   (7) To give the abundant life (John 10:10).
   (8) To do the will of God (John 6:38).
3. **No other way of salvation:**
   (1) Jesus Christ the only way (Acts 4:12).
4. **That which brought salvation:**
   (1) The grace of God (Titus 2:11; Eph. 2:5, 8).
   (2) Mercy, pity, or compassion (Titus 3:5; Eph. 2:4).
   (3) Love, which includes delight in and a desire for possession and companionship (I John 3:16, 17).
   (4) Purpose and grace (II Tim. 1:9).
5. **What Jesus is:**
   (1) The Saviour (I John 4:14).
   (2) The Captain of Salvation (Heb. 2:10).
   (3) The Author of Salvation (Heb. 5:9).
   (4) The Horn (or Power) of Salvation (Luke 1:69).
6. **From what Jesus saves:**

(1) From sin (Matt. 1:21).
(2) From wrath (Rom. 5:9).
(3) From our enemies, including Satan (Luke 1:69-71).
(4) All trouble (Psa. 34:6).
(5) All uncleannesses (Ezek. 36:29).
(6) Sinful dwelling-places (Ezek. 37:23).
(7) Distresses (Psa. 107:13).

7. **Extent and character of salvation:**
(1) Great (Heb. 2:3).
(2) Eternal (Heb. 5:9; Isa. 45:17).
(3) Uttermost (Heb. 7:25).
(4) Common (Jude 3).
(5) Of God (Luke 3:6; Acts 28:28).

8. **When Jesus saves:**
(1) In the day of salvation (II Cor. 6:2).
(2) This day (Luke 19:9).

9. **What the Word of God is:**
(1) The Word of salvation (Acts 13:26).
(2) The power of God unto salvation (Rom. 1:16).
(3) The gospel of your salvation (Eph. 1:13).
(4) That which makes wise unto salvation (II Tim. 3:15).

32. THE DEATH OF JESUS. SIN-BEARER

1. Isaiah 53 gives a picture of Jesus as the Sin-offering and Sin-bearer. (1) "He hath borne our griefs and carried our sorrows" (4). (2) "He was wounded for our transgressions," etc. (5). (3) "Jehovah hath laid on Him the iniquity of us all" (6). (4) He was the Lamb led to the slaughter (7). (5) His life was cut off for the transgression of the people (8). (6) His soul was made an offering for sin (10). (7) He bore iniquities (11). (8) "He bare the sin of many" (12).

2. The same thought runs through the New Testament. (1) He is the Lamb of God, the One taking away the sin of the world (John 1:29). The lamb was the animal used in the daily morning and evening sacrifice (Ex. 29:38-42). Jesus is a present Saviour, moment by moment. (2) "Christ was once

offered to bear the sins of many" (Heb. 9:28). (3) He "bare our sins in His own body on the tree" (I Pet. 2:24).

3. Other expressions concerning the believer's past sins are as follows:

(1) He became sin (II Cor. 5:21).
(2) He suffered for sin (I Pet. 3:18).
(3) He purged our sins (Heb. 1:3; Isa. 6:7).
(4) They are nailed to the cross (Col. 2:14).
(5) They are forgiven (Eph. 1:7; Acts 13:39; Ex. 34:6, 7).
(6) They are pardoned (Isa. 55:7; Mic. 7:18).
(7) They are covered (Psa. 32:1; 85:2).
(8) They are blotted out (Isa. 43:25; 44:22).
(9) They are remitted (Matt. 26:28; Acts 10:43).
(10) They are taken away (Col. 2:14; Isa. 6:7).
(11) They are put away (Heb. 9:26).
(12) They are removed as far as the east is from the west (Psa. 103:12).
(13) They are cast behind His back (Isa. 38:17).
(14) They are cast into the depths of the sea (Mic. 7:19).
(15) They are not imputed (II Cor. 5:19; Rom. 4:8).
(16) They are not found (Jer. 50:20).
(17) They are not mentioned (Ezek. 18:22; 33:16).
(18) They are not remembered (Jer. 31:34; Heb. 8:12).
(19) We are cleansed from them (I John 1:7; Jer. 33:8).
(20) We are freed from them (Rom. 6:18).

4. If God, for Jesus' sake, has done all these things with our sins, why should we worry about them?

33. THE DEATH OF JESUS. SUBSTITUTION

1. A **substitute** is one who takes the place of another. The substitutionary work of the Lord Jesus is the foundation upon which the Plan of Salvation is built, and it answers the question, How can God be just and the justifier of him who believes in Jesus? (Rom. 3:26).

2. God does not excuse sin nor shut His eyes to it nor even

forgive it, unless that forgiveness is based upon a righteous foundation. He has made certain statements about sin, and His Word can never be set aside; it must come to pass (Isa. 46:11; Ezek. 12:25, 28; 24:14; Matt. 5:18; John 10:35).

3. In the Old Testament tabernacle the brazen altar, which represented the substitutionary work of Jesus, was four square (Ex. 27:1). God has four charges against the sinner, and Jesus has definitely met and settled every one of them. God has accepted His work for what we could not do, and when we accept Him as our Substitute and receive Him as our personal Saviour and Lord, we are free. The bills have all been paid. These four charges are sin, death, curse, wrath.

4. **The word "for" means "instead of" in the following texts:**

(1) **Sin.** "The Scripture has concluded all under sin" (Gal. 3:22). Jesus became sin for us (I Cor. 5:21).

(2) **Death.** "The soul that sinneth it shall die." The wages of sin is death (Ezek. 18:4; Rom. 6:23; Jas. 1:15). "Christ died for the ungodly," "for us" (Rom. 5:6, 8).

(3) **Curse.** All are under the curse (Gal. 3:10). "Christ has redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

(4) **Wrath.** All are under the wrath of God (Rom. 1:18; John 3:36; Eph. 2:3). Jesus became a propitiation, or wrath-offering, for us, saving us from wrath (Rom. 3:25; 5:9). Compare I Cor. 5:7 with Ex. 12:3-14.

5. "Jesus suffered for sins, the just for (instead of) the unjust, that He might bring us to God" (I Pet. 3:18).

6. Jesus, through His substitutionary work, became

(1) The Ransom, or the purchase money, the price paid for our redemption (Job 33:24; Matt. 20:28; I Tim. 2:6).

(2) The Reconciler, reconciling enemies to God (Rom. 5:10, 11, margin; Col. 1:20-22; II Cor. 5:18-20).

7. Thus Jesus is the Christian's Substitute, and He becomes the sinner's Substitute just as soon as that sinner receives Him as such and is saved; not before. It is necessary to see this in order to guard against Universalism and the denial of the justice of God because He does not at once set everyone free

and because He urges men to flee from wrath when their sins have already been borne.

8. **The power of the substitutionary work of the Lord Jesus.** The following are some of the practical results of the death of Jesus.

(1) Imputes righteousness (Rom. 4:22-24).
(2) Puts God's righteousness in us (II Cor. 5:21).
(3) Makes us crucified to the world (Gal. 2:20; 6:14).
(4) Enables us to follow in His steps (I Pet. 2:21-23).
(5) Enables us to become dead to sin and alive to righteousness (I Pet. 2:24; Rom. 6:1-8). This is imputed righteousness.
(6) Gives a basis for bodily healing (I Pet. 2:24; Matt. 8:16, 17).
(7) Brings us to God (I Pet. 3:18).
(8) Enables us to cease from sin (I Pet. 4:1).
(9) Enables us to live for Him (II Cor. 5:15).
(10) Enables us to walk in love (Eph. 5:2).
(11) Enables us to lay down our lives for others (I John 3:16).
(12) Delivers from the present evil age (Gal. 1:4).
(13) Sanctifies and cleanses (Eph. 5:25-27).
(14) Redeems from all iniquity (Titus 2:14).
(15) Purifies us, a people for His own possession, zealous of good works (Titus 2:14, R. V.).
(16) Gives us all things (Rom. 8:32).
(17) Enables us to live with Him (I Thes. 5:9, 10).
(18) Destroys the power of the devil (Heb. 2:14).
(19) Delivers from fear of death (Heb. 2:15).
(20) Brings us into God's presence (Eph. 2:13-19).

9. **In behalf of.** The word "for" also means **in behalf of.** When Jesus died instead of us He also accomplished certain things in behalf of us:

(1) His present intercession (Rom. 8:34).
(2) The Holy Spirit's intercession (Rom. 8:26).
(3) God for us, none against us (Rom. 8:31).
(4) Jesus within the vail (Heb. 6:20).
(5) Eternal redemption obtained (Heb. 9:12).

(6) Jesus in the presence of God (Heb. 9:24).

(7) A new and living way consecrated (Heb. 10:19, 20).

(8) Something better (Heb. 11:40).

(9) Light affliction works a far more exceeding and eternal weight of glory (II Cor. 4:17).

(10) God will fight for us (Neh. 4:20).

(11) God is a refuge for us (Psa. 62:8).

(12) God shall choose for us (Psa. 47:4).

(13) God has wrought for us (Psa. 68:28).

(14) God has done great things for us (Psa. 126:3).

10. The great doctrine of substitution means, then, that some things happened to Jesus which, because of this, do not need to happen to us. We are free by receiving Him as our personal Substitute.

11. Just here lies a most vital and important reason for holding strictly to the doctrines of the deity and the humanity of the Lord Jesus. As deity He was God, having all the attributes of God, including holiness, or freedom from sin. In His incarnation (John 1:14), as God manifested in the flesh (I Tim. 3:16), He was also free from sin because of His virgin birth by the Holy Spirit (Matt. 1:18; Luke 1:35; Heb. 7:26). And in this double freedom from sin He identified Himself with our fallen race, partook of our common humanity, inherited our guilt, and thus justly bore the penalty of our guilt (Heb. 2:14, 15; II Cor. 5:21). That "sin" in II Cor. 5:21 refers primarily to guilt is shown by its opposite, "righteousness," or justification. Says Dr. Pardington (Outline Studies): "The word guilt is used in two senses: first, blameworthiness, or depravity; and second, liability to punishment, or obligation to make satisfaction for sin. In the latter sense only can it be applied to Christ. Moreover, the guilt which our Lord inherited by birth was not, of course, the guilt of personal sin. It could not be. It was primarily the guilt of Adam's sin, the guilt of the first, or original, transgression. But it was also the guilt of our sin—yours and mine. This is true, because as the branches are organically and vitally united to the tree, so we are racially and vitally united with Adam. Thus 'the Lord hath laid on Him the iniquity of us all' (Isa. 53:5)."

12. In the union of the Lord Jesus with humanity He, having no debt of His own to pay, was delighted to pay, and the holiness of God demanded that He should pay, all the claims of God against us; and He did pay them so fully that we, by identifying ourselves with Him as our Substitute in His finished work, are fully, freely, and finally justified from all things (Acts 13:38, 39).

13. Thus: (1) God had a right to demand satisfaction for sin. (2) The sinner was powerless to give that satisfaction. (3) Jesus was able, willing, and did meet the claims of God at every point (Rom. 8:3, 4). His incarnation was for that very purpose (Heb. 2:14; Matt. 20:28; Rom. 3:25; Gal. 4:4, 5). **He came to die.**

34. THE DEATH OF JESUS. HIS BLOOD

1. The blood of Jesus is the key and center of redemption. Everything depends upon it; there is no salvation apart from it, for "without shedding of blood is no remission" (Heb. 9:22).

2. The blood represents life (Gen. 9:4; Lev. 17:11). The law demanded obedience or death, and Jesus, as a man, gave both, the one for Himself, the other for us. He kept the law, fulfilled the law, and died for the law-breaker. He gave Himself (Gal. 1:4; 2:20; Eph. 5:2, 25; I Tim. 2:6; Titus 2:14) which was His life (Matt. 20:28; John 10:11, 15, 17, 18; I John 3:16). This He did when He shed His blood (Heb. 9:12-14). This is substitution, life for life. One sinner cannot die for another; he must die for himself (Psa. 49:7, 8).

3. The blood of Jesus, precious (I Pet. 1:19), divine (Acts 20:28), was the great antitype of the blood of the Jewish offerings and sacrifices.

(1) The old, or Mosaic, covenant was a blood-covenant, ratified and sealed by blood (Ex. 24:1-8; Heb. 9:18-20). See Article 36.

(2) The blood of animal sacrifices under the old covenant

was temporary, must be repeated day by day and year by year, and could not take away sins nor remove guilt, but merely cleansed fleshly and ceremonial defilements and pointed typically and prophetically to the blood of the Coming One; the blood of Jesus was shed once for all, put away sin, and cleanses and sanctifies the sinner (Heb. 9:12-14, 24-26; 10: 1-12).

4. **What we have through the blood of Jesus:**

(1) Salvation and safety (Ex. 12:13, 23). As many of the Israelites as were under the blood were safe, regardless of their feelings. It is God's estimate, not of us, but of the blood, that counts. "When I see the blood, I will pass over you." Christ is our Passover (I Cor. 5:7).

(2) Redemption (I Pet. 1:18, 19; Heb. 9:12; Rev. 5:9). See Article 39.

(3) Forgiveness of sins (Eph. 1:7, Col. 1:14). A present, peaceful possession.

(4) Remission (sending away) of sins (Matt. 26:28; Heb. 9:22; Rom. 3:25). This is the putting away of sins once for all (Heb. 9:26; 10:11, 12).

(5) Propitiation (Rom. 3:25). This is the act of appeasing the wrath and winning the favor of an offended person. It is the same word that is translated "mercy-seat" in Heb. 9:5. God put forth His Son to be a propitiation, or mercy-seat, for sinners.

(6) Justification (Rom. 5:9). See Article 43.

(7) Sanctification (Heb. 9:13, 14; 13:12). See Article 53. Just as the blood of the lamb separated, or sanctified, Israel from Egypt (Ex. 12:7-11) so the blood of Jesus separates the Christian from sin and the worldliness of the world unto God. The Israelites could not be saved from judgment and remain in Egypt. The command was to depart. One cannot be under the blood and do his former works (II Cor. 5:17). This is one phase of sanctification.

(8) Peace (Col. 1:20). Jesus made peace. We need not and cannot make it. He is our peace (Eph. 2:14). Receive Him and have peace.

(9) Reconciliation (Col. 1:20, 21).

(10) We are made nigh (Eph. 2:13). The sinner is far off; the blood makes him nigh to God.

(11) Access into the Holy of Holies with boldness (Heb. 10:19). This refers to prayer, intercession, supplication, thanksgiving, and the like. We come into God's presence personally, not through a priest. We are to enter boldly because of the blood (Eph. 3:12). Jesus is the only Priest.

(12) A new and living way dedicated (Heb. 10:19, 20).

(13) The new covenant ratified (Heb. 8:8-12; 9:18-23; 10:29; 13:20).

(14) Cleansing from all sin (I John 1:7).

(15) Cleansing the conscience from dead works, or from the burden of our own efforts, and setting us free to serve the living God (Heb. 9:14).

(16) We are washed (Rev. 1:5).

(17) White robes (Rev. 7:14).

(18) We overcome Satan (Rev. 12:9-11).

(19) The church was purchased (Acts 20:28). Just as the bride of the first Adam came from His side (Gen. 2:21, 22) so the church, the bride of the last Adam (I Cor. 15:45-47) came from His side, for out of His side flowed blood and water (John 19:34). Without these there is no salvation and, therefore, no church (Heb. 9:22; John 3:5; see Article 44, paragraph 6).

5. Jesus has purchased all these things by His blood, and He has also purchased for us the gift of the Holy Spirit (Gal. 3:13, 14) whose work it is to make them real to us (I Cor. 2:12).

35. THE UNIVERSALITY OF THE ATONEMENT

1. The word "atonement" is purely an Old Testament word, and is not properly found in the New Testament at all. The word so translated in Rom. 5:11 means **reconciliation**, or an exchange from enmity to friendship, and is so translated in the margin and in the Revised Version. The Old Testament word for atonement means **covering**. However, the word has become so fixed in Bible and Christian thought and

teaching as **the work of Christ in reconciling the world to God, the satisfaction which He rendered to the Father,** that it is best to continue to use it.

2. Sin is universal (Article 15); the atonement is universal; salvation is not universal for the reason that many will not be saved (John 1:11; 5:40; Rev. 22:17). If anyone perishes it is his own fault, because he wills to do so and not because of lack of provision (Prov. 1:24-28; John 3:19, 20). God has done His part but man will not do his; this is the sum and substance of all excuses and objections. "No man is lost for the want of an atonement, or because there is any other barrier in the way of his salvation than his own most free and wicked will" (Hodge).

3. **The atonement is universal.**

(1) Jesus died for all (II Cor. 5:15).
(2) He gave Himself a ransom for all (I Tim. 2:6).
(3) He would have all saved (I Tim. 2:3, 4, R. V.).
(4) He tasted death for every man (Heb. 2:9).
(5) Iniquity of all laid upon Him (Isa. 53:6).
(6) Wishes all to come to repentance (II Pet. 3:9, R. V.).
(7) Commands all to repent (Acts 17:30).
(8) The grace of God appeared to all (Titus 2:11).
(9) God does not wish any to perish (II Pet. 3:9, R. V.).
(10) See also Ezek. 33:11; II Sam. 14:14; II Cor. 5:20; John 1:29; 3:16; I John 2:2; 4:14; Matt. 24:14; 28:18-20; Mark 16:15; Luke 24:47; Acts 1:8. These last commands would be strange if salvation were not provided for all.

4. **The atonement is universal.** This is not Universalism, which teaches that all will be saved. The Bible teaches that the way to salvation is by repentance and faith, and that many will not enter in. Universalism argues thus: "All for whom Christ died will surely be saved; Christ died for all, therefore all will surely be saved." The first premise is wrong, hence the conclusion is wrong.

5. Rom. 5:12-21 gives a picture of the two Adams, each standing at the head of a creation, or race, and each giving to his race that which belonged to himself. The first Adam gave to his race sin, death, etc. The last Adam, Jesus Christ,

gave to His race righteousness, life, etc. This is the key to this passage. Take your Bible, pencil, and paper and make a list. You will find at least three points of similarity and twelve points of contrast in the two Adams. Then it will be clearly seen that the two "all men" in verse 18 refer to two distinct companies; the first to all men in Adam, sinners; the second to all men in Christ, saved by grace. This is emphasized by the fact that it is only those who "receive abundance of grace and of the gift of righteousness" (Jesus, I Cor. 1:30; John 1:12), who shall reign in life (v. 17), or belong to the second "all men." Each "all" means all but a different all. No Universalism here. See also I Cor. 15:22.

Note.—Dr. Pardington says (Outline Studies): "Christ is the Saviour of all men in the sense that: (1) His atonement acts as a stay in the execution of the sentence against sin, securing for all men a space for repentance, and the enjoyment of the common blessings of life, forfeited by transgression (II Pet. 3:9; Matt. 5:45; Acts 14:17); (2) His atonement has made objective provision for the salvation of all, by removing from the divine mind every obstacle to the pardon and restoration of sinners, except their willful opposition to God and refusal to turn to Him (Rom. 5:8-10; II Cor. 5:18-20); (3) His atonement has procured for all men the powerful incentives to repentance presented in the cross, together with the combined agency of the Christian church and the Holy Spirit (Rom. 2:4; John 16:8; II Cor. 5:18-20); (4) His atonement provides for the removal of the curse from nature (Isa. 55:13; Rom. 8:21, 22); and (5) His atonement provides for the salvation of infants (Matt. 18:10; 19:13-15). On the other hand Christ is the Saviour only of those who believe, because repentance and faith are the conditions of salvation (Acts 2:38)."

36. THE TWO COVENANTS

1. In the institution of the Lord's supper our Lord spoke of the wine as representing His blood of the new covenant (Matt. 26:28; I Cor. 11:25). Remember that the word "covenant" is the correct word, and should be used in every instance instead of "testament." The term "new" covenant necessarily implies an old covenant. A few points of contrast may be of value.

2. A **covenant** is a contract, or agreement, between two (or more) persons, based upon certain conditions.

3. A **mediator** is "one who stands between two parties or persons as the organ of communication or the agent of reconciliation."

4. A **surety** is "that which confirms, or makes sure; a person who is given, or gives himself, as a pledge."

5. A **covenant-victim** is a victim whose blood is necessary to seal the covenant.

6. The **first, or old covenant,** is given in Ex. 19-24, and is named "the Book of the Covenant" (Ex. 24:7). It was a covenant between God and Israel, based upon the obedience of the latter (Ex. 19:5). The aim was to make Israel a people for His own possession, a kingdom of priests, a holy nation (Ex. 19:5, 6). It was dedicated, or ratified, by blood; it was a blood-covenant (Ex. 24:4-8; Heb. 9:18-20). It had a mediator, Moses (Gal. 3:19, 20; Deut. 5:5, 24-27; Ex. 20:19; 32:30-32; Num. 14:13-18; Psa. 106:23). It had its covenant-victims (Heb. 9:11-13, 19-22). It was mainly legal, and demanded obedience or death. Its law was "holy, just, and good" (Rom. 7:12). It had an ordinance of divine service, a priesthood, and a sanctuary of this world, the tabernacle (Heb. 9:1-7). But the people failed and broke the covenant (Jer. 31:32; Heb. 8:9; 9:15), the mediator was weak and erring, the priesthood was imperfect (Heb. 7:11), the blood of bulls and of goats could not take away sins (Heb. 10:4), and the whole thing was imperfect, typical, prophetical, transitory, and preparatory (Heb. 8:4; 9:9-14, 24; 10:1-5). It was added until Christ should come; then would decay, become old, and vanish away (Gal. 3:19; Heb. 8:7, 8, 13; II Cor. 3:7, 11, 14).

7. The **second, or new covenant,** was foretold and described by Jeremiah (31:31-34), who used the very words "new covenant." It is quoted in Heb. 8:8-12, and partially in 10:15-18. It is a new, spiritual, as well as national, covenant to be made with the house of Israel and the house of Judah, and which, in the meantime, has an application to us. It is "new" in contrast with the old, "better" because established upon better promises with better sacrifices and a greater Mediator, and "second" as following and taking the place of the first (Heb. 8:6-8, 13; 9:15, 23). It was made ready at the death of

Christ, so as to be available to us, spiritual Israel (Phil. 3:3; Gal. 3:29), now and to national Israel when she is ready for it. Its aim, like that of the old covenant, is to make the people His own possession, a holy nation, etc. (Heb. 8:10-12; I Pet. 2:9, 10). It is a blood-covenant, ratified by the Mediator Himself with His own blood (Matt. 26:28; I Cor. 11:25; Heb. 10:29; 13:20). It has a Mediator, Jesus, the eternal and unchangeable High Priest (Heb. 7:23-25; 8:6; 9:15; 12:24), a Surety, Jesus, who is the eternal security that the contract will be fulfilled (Heb. 7:22-24), and a Covenant-Victim (as the word translated "testator" should be rendered), Jesus (Heb. 9:14-17). It is eternal (Heb. 13:20). It is heavenly, faultless, spiritual, glorious, evangelical, life-giving, and brings knowledge of the Lord, forgiveness of unrighteousness, and non-remembrance of sins and iniquities, making the people God's people. Its law is written in the heart; not on tables of stone. In it God says "I will" rather than "Thou shalt" (Heb. 8:10-12; 10:15-17; II Cor. 3:6-10). The indwelling Christ enables us to keep the righteousness of the very law which those under the first covenant could not keep (Rom. 8:1-4).

8. The word "testament," or will, as an instrument by which a person designates what disposition shall be made of his property after his death, was utterly foreign to the Jews. They knew nothing of it until they learned it from the Romans. It is foreign to the Word of God and is surely out of place here. No one is making a will; surely not the living God. The word translated "covenant" never means testament, and should never be so translated. There is absolutely no reason for the word "testament" appearing in our Bible.

37. THE RESURRECTION OF THE LORD JESUS

1. **The resurrection of the Lord Jesus is the foundation and the pivotal point of Christianity.** No one of any account has ever questioned the genuineness, authenticity, and inspiration of First Corinthians in which Paul wrote, "And if Christ

hath not been raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). Even the enemies of Christianity admit that if the resurrection of Christ can be proven, the evidence is unassailable. The truths and power of Christianity stand or fall with the resurrection. It is vital to Christianity.

2. **The resurrection of Christ is a fact of history, abundantly proven.** This proof, together with the false theories which have been abundantly answered again and again, belong to the subject of Evidences of Christianity and cannot be given here. We can only study the practical results.

3. **The resurrection of the Lord Jesus completed His finished substitutionary work,** was the evidence that God accepted the Substitute, and is a proof and pledge of His second coming. Without the resurrection His crucifixion and death would have been in vain; these two fundamental facts cannot be separated (Rom. 4:25; I Cor. 15:3, 4). We .know that God accepted His finished work because He raised and enthroned Him at His own right hand, where no sin can enter (II Cor. 5:21; Rom. 8:34; Heb. 1:3; Hab. 1:13). If He did not rise He did not ascend, and if He did not ascend He cannot come again (I Thes. 4:14-16; Acts 1:3, 9-11).

4. **The resurrection of Christ is a most tremendous and momentous fact of history.** Says Dr. F. E. Marsh: "The resurrection of Christ is the greatest fact of history (Acts 1:3), the greatest evidence of Christianity (Rom. 1:4), the greatest exhibition of God's power (Eph. 1:20), the greatest truth of the gospel (I Cor. 15:3, 4), the greatest reality to faith (I Thes. 4:14), the greatest assurance of coming glory (I Cor. 15:20), the greatest incentive to holiness (Rom. 6:9-12)."

5. **The resurrection was so abundantly proven to the apostles and others** that they did not have a shadow of a doubt regarding it. They went out immediately and preached it fearlessly, even to the bitterest enemies, to those who had every means of knowing whether or not the event had really taken place; and they were ready to die for their faith. They also accused their hearers of being the murderers of Him whom God had raised up (Acts 2:23, 24, 36; 3:13-15;

4:10; 5:30; 7:52; 10:39). The people were enraged and abused the messengers, but they did not, because they could not, deny the facts of the message. Those who were on the spot and knew the facts have no word of denial. It requires wise folks of modern times, who know nothing of the facts, to deny these evidences of Christianity.

6. After His suffering and death Jesus showed Himself, living, to His apostles and others, and was beheld by them during the space of forty days, in many proofs (Acts 1:3). There is no word for "infallible" here, but the word translated "proofs" means **that from which something is surely and plainly known, indubitable evidence.** No less than twelve appearings between His resurrection and His ascension, and one after His ascension, are recorded.

(1) To Mary Magdalene, with a word of comfort (Mark 16:9-11; John 20:11-18).

(2) To Mary Magdalene and the other Mary, with a word of courage (Matt. 28:1-10).

(3) To Peter. An act of assurance and hope (Luke 24:34; I Cor. 15:5).

(4) To Cleopas and another on the way to Emmaus, with a message of enlightenment in the Scriptures (Luke 24:13-32; Mark 16:12).

(5) To the apostles at Jerusalem, Thomas being absent. A message of peace (John 20:19-24; Luke 24:36-49). They were still known as "the twelve," although Judas Iscariot was gone (I Cor. 15:5).

(6) To "the eleven," apostles, again at Jerusalem, one week later, Thomas being present. A message of peace and assurance, bringing Thomas' wonderful confession of His deity, "My Lord and my God." Missionary commission (John 20:25-29; Mark 16:14-18).

(7) To seven apostles by the Sea of Galilee. Christian work, catching men and feeding the sheep (John 21:1-24. Compare Mark 1:16, 17; Luke 5:10, 11).

(8) To the eleven on a hill in Galilee. Missionary commission and promise (Matt. 28:16-20).

(9) To above 500 brethren at once (I Cor. 15:6).

(10) To James (I Cor. 15:7).

(11) To the apostles in Jerusalem, with a message concerning the baptism with the Holy Spirit (Acts 1:4, 5; I Cor. 5:7).

(12) To the apostles on Mount Olivet, near Bethany, at the ascension. Power for witnessing (Acts 1:6-11; Mark 16:19; Luke 24:50, 51).

(13) Last of all, after His ascension, to Paul, resulting in his conversion (I Cor. 15:8; 9:1; Acts 9:1-8).

7. A study of the above passages will show that Jesus' body literally arose. Mary mistook Him for the gardener. He spoke, and she recognized His voice; He spoke to the two Marys and they took hold of His **feet** and worshiped Him; He walked and talked with, taught, and ate (took, blessed, brake, and gave bread) with the two men on the way to Emmaus (they at first mistook Him for a stranger in Jerusalem); He spoke to the ten, showed His **hands, feet,** and **side,** they handled His **body.** He called attention to His **flesh** and His **bones,** they gave Him fish, and He took and ate it before them (how much more evidence does one need?); Thomas examined His **hands** and His **side,** and was convinced; They ate and drank with Him (Acts 10:40, 41); they saw Him ascend, and so on. Yet His resurrection body was not subject to some of the limitations of the earthly body; He could appear in a room when the door was shut, and He could vanish (John 20:19, 26; Luke 24:31).

8. Thus the Lord Jesus really died (John 19:33, 34; Matt. 27:57, 58; Mark 15:43-16:1; Rev. 1:18), was really buried and laid in the tomb three days (Luke 23:52-55; Matt. 27:59-63; I Cor. 15:1-4), and really rose from the dead (Matt. 28:6; Luke 24:4-8). This refers, of course, to His body, since the spirit (sometimes called the "soul") can neither die nor be buried, and cannot, therefore, be said to rise from the dead.

9. **The Trinity had a part in the resurrection of Christ.** It is emphatically true that God raised Him from the dead (Acts 2:24, 32; 3:15; 4:10; 5:30; 10:40; Rom. 4:24; 8:11; 10:9; Eph. 1:19, 20); Jesus spoke of raising Himself

(John 2:19-21; 10:17, 18; 5:17-19), and He was raised by the power of the Holy Spirit (I Pet. 3:18).

10. **His resurrection was a subject of prophecy.**

(1) The Old Testament predictions (Job 19:25, 26; Psa. 16:10 with Acts 2:24-32 and 13:34, 35; Isa. 26:19).

(2) Christ Himself predicted it (Matt. 17:23; 20:17-19; 27:62, 63; Mark 9:9, 31; 14:28; John 2:19-21). If He were a true prophet He surely must have risen from the dead.

(3) It was the fulfillment of Scripture (Luke 24:45, 46; Acts 13:32, 33).

11. **The resurrection of the Lord Jesus was the central point of the fundamental theme of the apostolic preaching. It brought results.**

(1) It was a part of the message to be given to all nations (Luke 24:46-48).

(2) The apostles were to be and were witnesses of His resurrection (Acts 1:21, 22; 2:32; 3:15; 4:33; 5:30-32; 10:39-41; 13:30, 31).

(3) It was the focal point of Peter's five messages. (1) On the Day of Pentecost (Acts 2:22-36; see 24, 31, 32). Result (37-41). (2) In the temple (Acts 3:14, 15, 26). Result (4:1-4). (3) Before the Sanhedrin (Acts 4:8-10). Result (13-21). (4) Before the Sanhedrin again (Acts 5:30-32). Result (33-41). (5) To Cornelius and others at Cæsarea (Acts 10:39-43). Result (44-48).

(4) It was the message of the apostles, given with great power (Acts 4:33).

(5) It doubtless would have been the culmination point of Stephen's great message to the council (Acts 7) if he had been allowed to reach it (7:52-54).

(6) It was the central thought in Paul's preaching. (1) At Antioch in Pisidia (Acts 13:30-37; see 38, 39). Result (42-49). (2) At Thessalonica (Acts 17:3). Result (4). (3) At Athens (Acts 17:18, 31). Result (32-34). (4) In his message before Agrippa (Acts 26:23). (5) It was the general message of Paul, as is revealed in the accusations against him (Acts 25:19; 26:22, 23). (6) He was called in question for the hope of the resurrection of the dead, which

he based upon the fact that Jesus rose (Acts 17:31, 32; 23:6; 24:15, 21; I Cor. 15:12-20).

12. It was also attested by

(1) Angels (Matt. 28:5-7; Luke 24:4-7, 23).

(2) His enemies (Matt. 28:11-15).

13. **The resurrection of Christ is one of the great themes of the epistles,** and is used as the basis of the victorious life and other doctrines. It is expressed and implied very frequently.

(1) In Romans, the key and foundation of the doctrinal epistles, it appears in each of the three sections and in eight of the sixteen chapters (1:4; 4:24, 25; 5:10; 6:4-12; 7:4; 8:11, 34; 10:9; 14:9).

(2) In I Corinthians (6:14 and ch. 15 entire). It is implied in 11:26.

(3) In II Corinthians (4:10-14; 5:15). Implied in 2:14, etc.

(4) In Galatians. Implied in 2:20, etc.

(5) In Ephesians (1:20; 2:6; 4:8). It is the background of the entire epistle.

(6) In Philippians (3:10, 21).

(7) In Colossians (2:12; 3:1). Background.

(8) In Thessalonians (I Thes. 1:10; 4:14; 5:10). The theme of these two epistles is preëminently the Lord's coming, which is mentioned in every chapter. Hence His resurrection is implied in each chapter.

(9) In the pastoral epistles (I Tim. 3:16; II Tim. 2:8, 11). Here again, the doctrine of the Lord's coming, which implies His resurrection, is prominent.

(10) In Hebrews (7:25; 13:20). In this book His ascension and exaltation are prominent, and these, of course, presuppose His resurrection (1:3; 2:9; 4:14; 6:19, 20; 8:1; 9:24; 10:12; 12:2).

(11) In I Peter (1:3, 21; 3:18, 21).

(12) The other epistles are intensely practical, and, while the resurrection is not distinctly mentioned, yet it is repeatedly implied.

(13) The Book of Revelation begins with an announce-

ment of our Lord's resurrection (1:5, 18) and is entirely an unveiling and a message of the risen, enthroned, and coming Lord Jesus (1:10-19; 5:6, 7; 6:1, etc.; 19:16).

14. **The power of His resurrection.**

(1) It declares His deity (Rom. 1:4).

(2) It furnished proof of our justification (Rom. 4:24, 25). The word translated "for" here means *because of.*

(3) Heart faith in it, with confession of His Lordship, brings salvation (Rom. 10:9).

(4) We are saved moment by moment by His risen life (Rom. 5:10). "Shall be" means after being justified by His blood (v. 9).

(5) It is the completion of the steps through which the believer goes with Christ, which enables him to live a life of practical holiness and victory (Rom. 6:4-13).

(6) It enables us to bring forth fruit unto God (Rom. 7:4).

(7) The same power that raised Him from the dead gives life to mortal ("**subject to death,** and so still living" Thayer) bodies (Rom. 8:11).

(8) It gives freedom from condemnation (Rom. 8:34).

(9) It makes Him Lord (Rom. 14:9).

(10) It is a pledge of our resurrection (I Cor. 6:14; 15:13, 15; II Cor. 4:14).

(11) We are to live, not unto self, but the risen life unto the risen Lord, with the risen Lord living in us (II Cor. 5:15; Gal. 2:20).

(12) The same power that raised Him is at the command of every believer for victorious living (Eph. 1:18-21). It gives all needed power for life and service.

(13) We are raised and seated with Him in the heavenlies (Eph. 2:6).

(14) His resurrection has power in the life of the Christian (Phil. 3:10).

(15) It brings results in the Christian life (Col. 3:1-17). This is the risen life chapter, and it shows us where we are and where we should be. Note the conditions; also the seven verbs, seek, set, mortify, put off, put on, let, do.

(16) It gives us a living Deliverer from the wrath to come (I Thes. 1:10).

(17) It lies at the foundation of our Christian faith and assures us of our resurrection and immortality (I Thes. 4: 14).

(18) Identified with Him, it gives life (II Tim. 2:8, 11).

(19) It is a vital part of our message (Luke 24:46-48; I Tim. 3:15, 16).

(20) It gives us an eternal and unchangeable High Priest and Intercessor, who is able to save to the uttermost (Heb. 7:25).

(21) Based upon the blood of the everlasting covenant, it makes the "good Shepherd" (John 10:11) the "great Shepherd of the sheep" (Heb. 13:20).

(22) It gives a living hope (I Pet. 1:3).

(23) It gives faith and hope in God (I Pet. 1:21).

(24) It gives the certainty of a judgment day (Acts 17: 31).

(25) It gives Him power over death and hell (Rev. 1:18).

(26) It is the fulfillment of the promise made to the fathers, including, among other things, the forgiveness of sins and the turning of the people from their iniquities (Acts 13: 30-38; 3:25, 26). It is one of the standing and undeniable proofs that the Word of God is true.

15. **Did Jesus rise?** (I Cor. 15).

I. **The gospel** (1-4). Received and given.

1. Christ died for our sins according to the Scriptures.
2. He was buried.
3. He rose the third day according to the Scriptures.

II. **Six appearings** (5:11). (1) To Cephas (Peter). (2) To the twelve. (3) To above five hundred brethren at once. (4) To James. (5) To all the apostles. (6) To me (Paul) last of all. (1) One born out of due time. (2) Least of the apostles. (3) Not meet to be called an apostle. (4) A persecutor of the church of God. (5) Saved and made what he was by the grace of God. (6) Labored abundantly by the grace of God.

III. **His resurrection a pledge of ours** (12, 13).

1. If we say that Christ rose from the dead, how can it be said that there is no resurrection of the dead?

2. If there is no resurrection, then is He not risen.

IV. **Disastrous results of denying His resurrection** (14-19). If Christ has not been raised

1. Our preaching is vain.
2. Your faith is vain (empty, as to contents).
3. We are found false witnesses of God.
4. Your faith is vain (purposeless and fruitless, as to results).
5. Ye are yet in your sins.
6. The dead in Christ have perished.
7. We are of all men most pitiable.

V. **Triumphal assertion** (20).

1. Now Christ has been raised from the dead.
2. The firstfruits of them who are asleep.

VI. **With this great fact as the basis, the chapter goes on to prove our bodily resurrection from the dead** (21-58).

1. The organic union between Christ and His people the same as between Adam and his race (21, 22).
2. The order of events (23-28).
3. Some pointed questions (29-34).
4. The nature of the resurrection (35-50).
5. The glory of the resurrection (51-54).
6. The victory of the resurrection (54-57).
7. The powerful incentive to Christian activity (58).

16. The resurrection of the Lord Jesus is directly mentioned more than 100 times (104, says Torrey) in the New Testament.

38. THE ASCENSION AND EXALTATION OF THE LORD JESUS

1. The **ascension** of the Lord Jesus is that event in which He, after His resurrection, departed visibly from His apostles into heaven (Acts 1:9-11).

2. **The exaltation,** or **enthronement,** of the Lord Jesus is the act of God by which He gave to the risen and ascended

Lord the place of power and glory at His own right hand (Acts 2:32, 33). He is on His Father's throne (Rev. 3:21). This is also His glorification (John 7:39 with Acts 2:33; John 12:16, 23; 13:31, 32; 17:1-5). It includes also His Intercession as High Priest (Rom. 8:34).

3. **The ascension and exaltation of the Lord Jesus are the culmination of our present salvation,** even as His second coming is the culmination of our future salvation and the focal point of entire salvation. The Sin-Purger at God's right hand, where no sin can enter, shows that God has accepted the Substitute and put away the sin (II Cor. 5:21; Hab. 1:13; Heb. 1:3).

4. **The climax of His finished work is His intercession** (Heb. 8:1; 9:24). This is based upon His ascension and enthronement, this upon His resurrection, and this upon His death. Note the four steps (Rom. 8:34). Who can condemn? Having worked His way to the throne, to heaven itself, the real holy of holies, He can work for us as High Priest and Intercessor "till He come" (Heb. 1:3; 8:1; 9:12, 24-28; 10:19-22, 37).

5. **The ascension and exaltation of the Lord Jesus were necessary.** (1) To complete His redemptive work (John 20: 16, 17). (2) To enable His followers to do the greater works (John 14: 12). (3) To partake again of the throne life of God and communicate it to us by the indwelling Holy Spirit (John 7:39; 16:7). This gives power for life and service. Before His ascension He was localized, and was with some of the people some of the time. Now by the Holy Spirit He is to be in all His people all the time. (4) To make His ministry worldwide and give people all over the world an opportunity to worship Him (Matt. 28:18-20). (5) To enable the apostles (and us) to furnish to the unbelieving world a satisfactory reason for the disappearance of Jesus after His resurrection and appearance upon earth. They saw Him ascend (Mark 16:19; Luke 24:50, 51; Acts 1:9).

6. **The ascension and exaltation were foretold**

(1) In the Old Testament (Psa. 68:18; 110:1, 5). (2)

By the Lord Himself (Luke 9:51; John 6:62; 14:28; 16:5; 20:17).

7. **The ascension and exaltation were taught,** with the resurrection, by (1) Peter (Acts 2:32-34; 3:15, 20, 21; 5:30, 31; I Pet. 3:21, 22). (2) Paul (Rom. 8.34; Eph. 1:20, 21; 2:6; 4:8; Col. 3:1; I Tim. 3:16; Heb. 1:3; 4:14; 8:1; 9:24; 10:12; 12:2). (3) Stephen saw Him at God's right hand (Acts 7:55, 56). (4) The Book of Revelation is a message of the risen and exalted Lord (Rev. 1:1, 10-20, etc.).

8. **The purpose and results of His ascension and exaltation.**

(1) To glorify the Father (John 13:31; 17:1).

(2) To give repentance and forgiveness of sins (Acts 5:31).

(3) To receive gifts for men (Psa. 68:18 with Eph. 4:8, 11).

(4) To receive and pour forth the gift of the Holy Spirit (John 16:7; Acts 2:33).

(5) To complete the settlement of the sin question (Heb. 1:3; 10:12).

(6) To give strong encouragement to hold fast our confession and come boldly to the throne of grace (Heb. 4:14-16).

(7) To be the forerunner of His people (Heb. 6:20).

(8) To save to the uttermost by His intercession (Heb. 7:25).

(9) To be our High Priest at God's right hand (Heb. 8:1).

(10) To appear now in the presence of God for us, as Intercessor, silencing all accusations and freeing from condemnation (Heb. 9:24; Rom. 8:33, 34).

(11) To give encouragement to draw nigh and hold fast (Heb. 10:21-23).

(12) To give encouragement to believe God by "looking unto Jesus," who is not only the Author and Finisher of our faith, but who is also the greatest example of faith. As the Lamb slain before the foundation of the world, He waited

long for the culmination of the work and the joy of bringing many sons into glory (Heb. 12:2; 2:10).

(13) To enable us to do the greater works (John 14:12).

(14) To show God's exceeding great power toward us (Eph. 1:18-20).

(15) To make Him head over all things to the church, and Head of the church, which is His body, and to put all things in subjection under His feet (Eph. 1:21-23; Col. 1:18).

(16) We are raised and seated with Him in the heavenlies and our lives must correspond (Eph. 2:6; Col. 3:1).

(17) By His exaltation God has given Him a name which is above every name, and at that name every knee shall ultimately bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:9-11).

(18) To fill all things (Eph. 4:10).

(19) Angels, authorities, and powers are subject to Him (I Pet. 3:22).

(20) It is the culmination point of the message of the church (I Tim. 3:16).

(21) He ascended and is seated at God's right hand waiting for the subjection of His enemies and the restitution of all things. Then He will come again, as He went, but apart from the question of sin, unto full and final salvation (Heb. 10:12, 13; Acts 2:34-36; 3:20, 21; 1:11; Heb. 9:28).

39. REDEMPTION

1. There are three Greek verbs translated **redeem** in the New Testament. One means to **go into the market-place to buy a captive**; another means to **bring out of the market-place that which has been bought**, and the third means to **set free**, or **let go**. It requires the three to tell the whole story of sin, bondage, and redemption.

2. **Redemption** means "bought with a price" (I Cor. 6:20; 7:23). The English word "redemption" means **the act of buying back** from slavery, captivity, or death by the payment of a price. It carries the idea of substitution (Ex. 13:13;

I Pet. 1:18, 19) and the payment of a price (Lev. 25:51, 52; I Cor. 6:20). The price paid is called a ransom. This was Jesus. He gave Himself; gave His life a ransom (I Tim. 2:8; Matt. 20:28). It was a real transaction between the Father and the Son. It was the Lord that bought us (II Pet. 2:1).

3. The Bible deals with two great facts—sin and redemption. In the New Testament the word "redemption," or salvation, refers to the entire work of Jesus in delivering us from the guilt, the penalty, the power, the consequences, and the presence of sin. It is a comprehensive term and includes, in its broadest sense, justification, regeneration, sanctification, healing, resurrection, adoption, glorification, and the like. Our full redemption was purchased by Jesus on the cross, but a part of it is connected with His second coming and will, therefore, not be available till He comes again. Christians are sealed with the Holy Spirit unto the "day of redemption," the "redemption of the purchased possession," when they will have their full redemption (Eph. 1:13, 14; 4:30; II Cor. 1:22). The Spirit is also the earnest of this.

4. The redemption of the spirit and life has been purchased by Jesus, and is a living reality now (Eph. 1:7; Psa. 103:4). The full and final redemption of the body, including resurrection, adoption, or son-placing, and glorification has also been purchased, but will be realized later. We are "waiting" for it (Rom. 8:19-23; Eph. 4:30; Job 19:25, 26). See Article 54.

5. **The Redeemer.**

(1) The Old Testament Redeemer is Jehovah, God (Psa. 78:35; Isa. 43:1, 14; 44:21-24; 47:4; 48:17-19; Jer. 50:34, and many others; compare Luke 1:68). Indeed, as **Elohim** is the creative name, so **Jehovah** is the redemptive and covenant-keeping name of God.

(2) God sent Jesus to redeem (I Cor. 1:30; Gal. 4:4, 5). Jesus gave Himself to redeem (Titus 2:14; Gal. 3:13; Rom. 3:24). He purchased redemption with His own blood in contrast with the silver and gold which were commonly used for human ransoms (I Pet. 1:18, 19; Eph. 1:7; Rev. 5:9). The redemption is eternal (Heb. 9:12). The blood is that of deity (Acts 20:28), and represents life (Lev. 17:11-14; Gen. 9:4).

6. **From what we are redeemed.** Here is a list of things from which we are, now, redeemed. Let us study the list and definitely claim our redemption rights.

(1) All iniquity (Titus 2:14; Psa. 130:8).
(2) The curse of the law (Gal. 3:13).
(3) The bondage of the law (Gal. 4:5).
(4) The power of sin (Rom. 6:18, 22).
(5) Vain manner of life (I Pet. 1:18).
(6) Bondage (Ex. 6:6; Deut. 15:15; Micah 6:4).
(7) All evil (Gen. 48:16).
(8) All trouble (Psa. 25:22).
(9) All distress (I Kings 1:29).
(10) All adversity (II Sam. 4:9).
(11) Deceit and violence (Psa. 72:14).
(12) Destruction (Psa. 103:4).
(13) Death (Hos. 13:14; Job 5:20).
(14) Hell (Psa. 49:15, R. V.).
(15) The hand of the enemy, the terrible one, the one that is stronger than we (Psa. 106:10; 107:2; Jer. 15:21; 31:11). All these are appropriate names for the devil, who attacks us in various ways. We are redeemed from his hand, or power.
(16) Our enemies (Psa. 136:24; Micah 4:10).

7. **Results of redemption.**

(1) It brings justification (Rom. 3:24).
(2) It brings forgiveness of sins (Eph. 1:14; Col. 1:7).
(3) It prepares for the adoption, or son-placing (Gal. 4:4, 5; Rom. 8:23).
(4) It purifies a people for God's own possession, zealous of good works (Titus 2:14; I Pet. 2:9; II Sam. 7:23).
(5) It makes us God's property, not our own (Isa. 43:1; I Cor. 6:19, 20).
(6) It enables us to sing the new song, which is a song of redemption (Rev. 5:9; 14:3).
(7) It delivers from fear (Isa. 41:10-14; 43:1).
(8) It brings joy and a holy walk, even as it will bring the same to Israel (Isa. 35:8-10; 51:11; 62:12).

8. **Character of redemption.** It is described as (1) precious

(Psa. 49:8), (2) plenteous (Psa. 130:7), (3) eternal (Heb. 9:12).

9. **Cause and means of redemption.**

(1) The mighty power of God (Neh. 1:10; Deut. 7:8; Isa. 50:2).

(2) The grace of God (Isa. 52:3).

(3) The love and pity of God (Isa. 63:9).

(4) One man cannot redeem another (Psa. 49:7, 8).

(5) Corruptible things cannot purchase (I Pet. 1:18, 19).

10. **Subjects of redemption.** (1) The soul (Psa. 49:15). (2) The body (Rom. 8:23). (3) The life (Psa. 103:4; Lam. 3:58). (4) The purchased possession (Eph. 1:14). (5) The whole person, "Thee" (Isa. 43:1; 44:22).

11. **Our attitude.**

(1) We are redeemed from sin to God (Isa. 44:22; Rev. 5:9).

(2) Testimony. "Let the redeemed of the Lord say so" (Psa. 107:2).

(3) Praise (Psa. 71:23; 103:1-4; Rev. 5:9).

(4) Glorify God in the body as well as in the spirit (I Cor. 6:19, 20).

40. DELIVERANCE

1. **Deliverance,** in this article, means **a setting free, taking out of, giving safety or salvation, causing to escape, rescue,** etc. As such, the noun "deliverance" and the verb "deliver" are taken from various Hebrew and Greek words and are used many times. The same English words, translated from different Hebrew and Greek words, also mean to **give, give over** or **up, surrender, transfer,** etc., and are thus used many times. All these words occur in our King James Version nearly 700 times.

2. "Blessed be the Lord who daily beareth our burden, even the God of our salvation. God is unto us a God of deliverances, and unto Jehovah the Lord belongeth escape from death" (Psa. 68:19, 20, R. V.). "Thou art my hiding-place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance" (Psa. 32:7).

3. **The Deliverer.**

(1) God (II Sam. 22:2, 3; Psa. 18:1, 2; 40:17; 70:5; 144:2).

(2) Jesus (Gal. 1:4; Heb. 2:14, 15; Rom. 11:26).

4. **From what we are delivered.** "To this end was the Son of God manifested, that He might destroy the works of the devil" (I John 3:8). The items in the following list are from the devil, and Jesus has delivered us from them. It is our present possession. Let us recognize their source and claim deliverance.

(1) Every evil work (II Tim. 4:18).
(2) The mouth of the lion (II Tim. 4:17; I Pet. 5:8).
(3) Hand of our enemy (Luke 1:74, 75).
(4) The power of darkness (Col. 1:13).
(5) Temptation (II Pet. 2:9).
(6) The body of this death (Rom. 7:24, 25).
(7) The fear of death (Heb. 2:14, 15).
(8) The wrath to come (I Thes. 1:10).
(9) Afflictions and persecutions (Acts 7:9, 10; II Tim. 3:11).
(10) Soul from death (Psa. 33:19; 56:13; 116:8).
(11) Eyes from tears (Psa. 116:8).
(12) Feet from falling (Psa. 116:8).
(13) Hell (Psa. 86:13).
(14) The snare of the fowler (Psa. 91:3).
(15) The deadly pestilence (Psa. 91:3).
(16) All fears (Psa. 34:4). How? (Psa. 34:7).
(17) All troubles (Psa. 34:6, 17; 54:7; Job 5:19).
(18) All afflictions (Psa. 34:19).
(19) From Egypt to Canaan (Ex. 3:8).
(20) Oppressors (Ex. 18:4, 8-10; Psa. 106:42, 43).
(21) Enemies and dangers (I Sam. 7:3; 17:37; Dan. 3: 15-17, 28, 29; 6:16, 20, 27).
(22) The poor from him that is too strong for him (Psa. 35:10).
(23) All transgressions (Psa. 39:8).
(24) Enemies and iniquity workers (Psa. 59:1, 2).
(25) The mire and deep waters (Psa. 69:14).

(26) Temporal trouble (Psa. 81:7; 91:15).
(27) Hand of the wicked (Psa. 97:10; Jer. 15:21).
(28) Strong enemy (Psa. 18:17). Why? (Psa. 18:19).
(29) Enemies, men of violence (Psa. 18:48).
(30) Distresses (Psa. 107:6).
(31) Destructions (Psa. 107:20).
(32) The soul of the needy from the hand of evil-doers (Jer. 20:13).

5. **Some conditions for deliverance.**
(1) Call upon God (Psa. 91:15).
(2) Cry for help (Psa. 72:12).
(3) Return, put away idolatry, direct your heart to God, and serve Him only (I Sam. 7:3; 12:10, 11).
(4) Trust (Psa. 22:4; Dan. 3:28; Jer. 39:18).
(5) Let Him delight in us (Psa. 18:19).

6. **Result.** "Thou shalt glorify me" (Psa. 50:15).

7. **Promise.** "I am with thee to deliver thee" (Jer. 1:8, 19; 15:20, 21). He delivered Israel many times (Psa. 106:43).

41. REPENTANCE

1. In the Old Testament there are two words translated "repent." The one means to **sigh**, or **groan**; then to **lament**, or **grieve**. When the feeling produced is a longing for the highest good of others, it merges into compassion and sympathy; when it centers around one's own character, law, and works, it means **repent**, or turn to the opposite. It is used about forty times, and nearly always refers to God. The other word means to **turn**, or **return**. It is translated "repent" but three times (I Kings 8:47; Ezek. 14:6; 18:30, but see R. V.), but is translated "turn," "turn away," "return," and the like nearly 600 times.

2. In the New Testament there are also two words translated "repent." The one means to "care afterwards," or a sorrow or remorseful regret. It may lead to turning (Matt. 21:29; Heb. 7:21) or it may not (Matt. 21:32), as in the case of Judas whose repentance was merely regret (Matt. 27:3).

It occurs six times, and is twice translated in the R. V. "regret" (II Cor. 7:8). The other is the stronger and the far more common word, the word used in all the commands and teaching concerning repentance. It occurs, in the noun and verb forms, fifty-seven times. It means to **change one's mind** for the better, **have another mind.** But the word for "mind" includes feelings, judgment, desires, and purposes. Hence this second word for "repent" means a reversal of man's entire nature, intellectual, affectional, and moral. It is the equivalent of the Old Testament word "turn."

3. The word **"repent,"** then, means, according to Scripture usage, to **turn, right about face,** go the opposite way and do the opposite thing, based upon deep sorrow and remorse for and abhorrence of sin. This remorse and abhorrence usually come from a sight of God and His holiness.

4. **Scriptural repentance,** as applied to man, means the turning away from sin to God (Acts 20:21). Since God and sin are in opposite directions, one cannot turn to God without turning from sin (I Thes. 1:9). It is illustrated in Ex. 13:17; Jer. 18:7-10; Jonah 3:8-10. "**Repentance** may be defined as the voluntary change in the mind of the sinner whereby he turns from sin. It involves a change of view, a change of feeling, and a change of purpose" (Pardington). It "expresses that mighty change in the mind, heart, and life wrought by the Spirit of God" (Trench). "It describes that deep and radical change whereby a sinner turns from the idols of sin and self unto God, and devotes every movement of the inner and outer man to the captivity of His obedience" (Chalmers). What a contrast with modern popular ideas whereby this important doctrine is eliminated from our present age! No wonder we do not have more genuine conviction and conversions.

5. Job got a glimpse of God, then of himself; then he abhorred self and repented (Job 42:4-6). The Corinthians saw their sin and were made sorry, so sorry that their sorrow brought repentance, and repentance brought salvation. It was that godly sorrow that worked repentance (I Cor. 7:8-10). Hence repentance carries the idea or presupposes a sense and

conviction of sin as an offense to God and a defilement and a destructive enemy to self; a hatred of sin and a determination to flee from it; a godly sorrow for sin as grieving a loving God who has provided redemption in Jesus. All of this will, if from the heart, lead to repentance. There can be no repentance until one sees his sin and his need of repentance (Matt. 9:12, 13).

6. Sorrow for sin, even real, godly sorrow, is not repentance, although it "worketh repentance" and is an element in it (II Cor. 7:8-10). This is important and is much underestimated. What is needed is more rending of hearts and less rending of garments (Joel 2:13), more heartfelt penitential tears and mourning, more deep repentance; then we will have more Christians who are true to God and not so many unregenerate professors. The attributes of God need to be preached so as to make men see Him and His holiness and justice, and then, like Job, they will abhor themselves and repent in dust and ashes (Job 42:5, 6; Luke 10:13). And much of the "sorrow" is not even real, not a sorrow for sin but a sorrow for having been caught in it.

7. **Necessity of repentance.** It was commanded and preached by

(1) God Himself (Ezek. 14:6; 18:30-32; Acts 17:30).

(2) Jonah (Jonah 3:4, 5; Matt. 12:41). Result (Jonah 3:5-10). The central theme of all the Old Testament prophets is repentance in view of coming judgment.

(3) John the Baptist (Matt. 3:2, 8, 11). Thus the New Testament begins with the command to repent. John was the forerunner of Jesus, sent to announce the kingdom of heaven, or the kingdom of God, which is practically the same as far as this age is concerned (see Article 61, paragraphs 1, 4, 6). His message was solely evangelistic, "preaching the baptism of repentance for the remission of sins" (Luke 3:3). A study of the life and messages of John will show this (Luke 1:67-79; 3:1-18; John 1:6-8, 29; Acts 13:23, 24; 19:4, and others). Thus repentance stands at the entrance of the kingdom of God (Compare John 3:3, 5; Rom. 14:17).

(4) Jesus (Matt. 4:17; 11:20; Mark 1:15; 2:17; Luke

5:32). The object of Jesus' first coming was salvation, to be accomplished only by His death (Isa. 53; Matt. 1:21; 20:28; Luke 4:16-19; 19:10; Heb. 2:14). Repentance is, according to Him, an essential condition for salvation (Luke 13:3, 5).

(5) The twelve apostles were sent out with the same message (Mark 6:12).

(6) Peter, on the opening day of the Christian church, and again later, preached repentance as necessary for the forgiveness of sins (Acts 2:38; 3:19; 8:22).

(7) Paul preached and taught it most faithfully (Acts 17:30; 20:21; 26:20; Rom. 2:4; II Cor. 7:9, 10; II Tim. 2:25).

(8) It was a part of the great commission and message which Jesus gave to all workers (Luke 24:47).

(9) God wishes all to repent; not to perish (II Pet. 3:9).

8. Subjects of repentance.

(1) Israel (Acts 5:31).

(2) Jews and Greeks (Acts 20:21).

(3) Jews and Gentiles (Acts 26:20).

(4) All nations (Luke 24:47).

(5) All men everywhere (Acts 17:30; II Pet. 3:9).

(6) The church (Rev. 2:4, 5, 16, 21, 22; etc.).

9. The church called to repentance. Of the seven churches described in Rev. 2 and 3 and representing the different phases of church life in this age, five have a direct call to repentance from Jesus Himself.

(1) Ephesus had left her first love. She must repent and do her first works or lose her light-bearing power (Rev. 2:4, 5).

(2) Pergamos had plunged into sensuality and priest-worship. She must repent or be smitten (Rev. 2:16).

(3) Thyatira had gone deeper into adultery and the abominable practices of the ancient Jezebel. She must repent or suffer tribulation (Rev. 2:21, 22).

(4) Sardis had a name to live, but was dead. She must repent or meet judgment (Rev. 3:3).

(5) Laodicea was a proud, self-righteous, self-satisfied church, with Jesus outside. She must repent (Rev. 3:19).

10. **What repentance does.** The necessity for repentance is further shown by its results.

(1) It precedes and brings faith (Matt. 21:32; Mark 1:15; Acts 20:21). Of course faith in the Word of God and its statements concerning man's lost condition must precede repentance (Jonah 3:5-8). While it is true that repentance precedes and brings faith and there can be no saving faith without repentance, yet it is also true, in a very real sense, that repentance and faith go together and are inseparable and mutually dependent.

(2) Repentance, with faith, brings

1. Remission of sins (Luke 24:47; Acts 2:38; 3:19). Conversion is the outward proof of inward repentance.

2. Forgiveness (Luke 17:3, 4; Acts 5:31).

3. Salvation (II Cor. 7:10).

4. Life (Acts 11:18).

5. Repentance is the first step to the receiving of the Holy Spirit (Acts 2:38).

6. It is necessary for salvation from perdition (Luke 13:3, 5).

7. It saves from judgment (Acts 17:30, 31).

8. It brings joy in heaven (Luke 15:7, 10).

9. It brings acknowledgment of the truth (II Tim. 2:25).

10. It has results (Luke 3:8-14; Acts 26:20).

11. **What to repent from.**

(1) Idols and abominations (Ezek. 14:6). Anything that comes between us and salvation or fellowship with Christ.

(2) All transgressions (Ezek. 18:30-32).

(3) Wickedness (Acts 8:22; Jer. 8:6).

(4) Dead works, or works used as a means of salvation (Heb. 6:1).

(5) Wicked way, wickedness, sins, etc. (Ezek. 33:9-19).

(6) Vanities (Acts 14:15).

(7) Power of Satan (Acts 26:18).

(8) Fornication, etc. (II Cor. 12:21).

12. **Sources of repentance.**

(1) It is the gift of God (Acts 11:18; II Tim. 2:25).

(2) It is the gift of the exalted Christ (Acts 5:30, 31). Although the power for genuine repentance is God-given, yet man is commanded to turn his back upon sin and to have the determination to forsake it entirely (Isa. 55:7).

(3) The goodness of God leads to repentance (Rom. 2:4).

(4) The preaching of the Word by Spirit-filled men (Acts 2:37, 38, 41).

(5) Believing God's message as given by His messengers (Jonah 3:4, 5).

(6) Godly sorrow (II Cor. 7:10).

(7) A sight of God and His holiness (Job 42:5, 6).

(8) Chastening (Rev. 3:19).

13. **The manner of repentance.**

(1) In deep humility and self-abhorrence (Matt. 11:21; Job 42:5, 6; Jonah 3:4, 5; Joel 2:12, 13; II Chron. 33:12, 13).

(2) With prayer for mercy (Luke 18:13; 23:42).

(3) With confession of sin (I Kings 8:48, 49; Luke 18:13; 23:40, 41; 15:18-21; II Sam. 12:13).

(4) Forsaking sin (Isa. 55:7; Jud. 10:15, 16).

(5) Weeping (Matt. 26:75).

(6) Baptism, as the outward sign of repentance (Matt. 3:11; Mark 1:4; Acts 2:38; 13:24; 19:4).

14. **The time for repentance.** Now, while there is opportunity and desire (Acts 17:30; Rev. 9:20, 21; 16:9, 11).

15. **The fruit of repentance.**

(1) Fruit worthy of repentance (Matt. 3:8, R. V. Luke 3:8-14, R. V.). Very important.

(2) Do works worthy of repentance (Acts 26:20, R. V.).

(3) The points under results of regeneration would also apply here (Article 44).

16. **Does God repent?** No and yes.

(1) No. Some of His statements are absolutely unconditional. When Saul disobeyed and rebelled against God's command in regard to the slaying of the Amalekites, God absolutely and finally rejected him as king and no amount of acknowledgment of sin and pleading for pardon could cause Him to repent, or turn from His purpose (I Sam. 15, espe-

cially verses 23-29). But He did repent from making Saul king and sent Samuel to anoint David (I Sam. 15:35; 16:1). He declared Christ to be a priest forever after the order of Melchizedek, and He will not repent (Psa. 110:4; Heb. 7:21). See Jer. 4:27, 28.

(2) Yes. Many of God's statements are conditional, the conditions being either stated or implied. This principle is given in Jer. 18:5-10. When the people repent from evil, He repents, or turns from punishment; when they repent from good to evil, He repents from blessing to punishment. This shows, not His changeableness,. but His unchangeableness. See Jer. 26:3, 13; Joel 2:12-14; Jonah 3:10; 4:2. He also repented from promised evil in answer to intercessory prayer (Ex. 32:10-14).

Note.—"God's repentance is not like ours, for 'The Strength of Israel will not lie nor repent; for He is not a man that He should repent.' Man's repentance implies a change of mind, God's a change of circumstances and relations. He has not changed, but is ever the same; it is man who has changed in his position relatively to God. The Saul whom God had made king was not the same Saul whom God repented to have thus exalted; the essential conditions of their relationship were changed. God's repentance is the unmovedness of Himself, while others move and change. The Divine finger ever points to the same spot; but man has moved from it to the opposite pole. But as in all repentance there is sorrow, so, reverently be it said, in that of God. It is God's sorrow of love, as, Himself unchanged and unchanging. He looks at the sinner who has turned from Him" (Edersheim's Bible History).

42. FAITH

1. **Faith** is believing. **Faith in God** is believing God.

2. **To believe God** is to accept His testimony given in His Word as true, and to rely upon it under any circumstances whatever; to be sure that He will do as He has promised, whatever may be the seeming impossibilities (Acts 27:14-25; Rom. 4:3, 17-21). "To believe God is to rely upon or have unhesitating assurance of the truth of God's testimony, even though it is unsupported by any other evidence, and to rely upon and have unfaltering assurance of the fulfillment of His promises, even though everything seen seems against fulfillment" (Torrey's What the Bible Teaches).

3. **To believe in God** is to put confidence in God Himself for what He is, apart from what He says (John 14:1).

4. **Head, or intellectual faith,** is believing the Word of God as a record of real history and a textbook of morals. It believes the doctrines correctly and is often very earnest in the defense of the truth of the Bible. It is a very important faith, and must not be underestimated. It cannot save anyone, but it is a necessary forerunner of saving faith.

5. **Heart faith** is the faith that believes with the heart and receives and appropriates the truths of the gospel and trusts God to make them real. It is head faith taken on into the heart by the Holy Spirit and made personal. This is saving faith (Rom. 10:9, 10).

6. In the gospel sense, **believing** is equivalent to **receiving** (John 1:12). Believing with the heart is, therefore, equivalent to receiving in the heart (Acts 8:37; Rom. 10:9, 10; Eph. 3:17).

7. **Saving faith,** therefore, is receiving the Lord Jesus Christ into the heart as one's own personal Saviour and Lord and believing that He is there (I John 5:12). It is pure faith without any mixture of works (Eph. 2:8-10; Titus 3:5; Rom. 4:4, 5, 16; 11:6). Saving faith receives and trusts Him for all that He offers Himself to be, and yields the whole life to His control.

8. **Dead faith** is that which does not result in works. It cannot save.

9. **Living faith** is the faith that obeys and works and suffers (Heb. 11:4-37; Gal. 5:6). It is the faith that leads to action (Jas. 2:14-18).

10. **Scriptural faith** is believing that we have the things which we have asked for and which God has promised, and counting on them, not because we see or feel them, but because He has promised them in His Word. If we have met the conditions in surrender, repentance, etc., He will give the faith. If we could see and feel, it would be sight and not faith (II Cor. 5:7; John 20:24-29).

11. **Trust** is the result of faith. It steps out upon God because it believes Him. It commits to God and rests there,

happy because it does not have a thought that He will fail. It asks no questions; does not hurry. It has perfect, childlike confidence. It is the source of real joy (Jer. 17:7; Psa. 2:12; 84:12). It relieves from fear (Psa. 56:3, 4, 11; Isa. 12:2).

12. **The relation of faith to feeling, to sight, and to works.**

(1) To feeling. Feeling, or evidence from the senses, cannot precede faith, but must necessarily follow it. The reason for this is that Jesus cannot give evidence that He has come into the heart until He has come, and He cannot come till we open the door, receive, and welcome Him. God has ordered that this must be done by faith. Repentance and surrender give God the opportunity to give the faith to believe that He has come according to His word, and that, in itself, gives joy. Then as we go on with Him, recognizing and appropriating His presence, He makes Himself more and more real. The amount of feeling depends upon the amount of faith. Feeling is a result of faith.

(2) To sight. "As ye therefore received Christ Jesus the Lord, so walk ye in Him." "We walk by faith, not by sight" (Col. 2:6; II Cor. 5:7). The word translated "sight" means **external appearance, form.** It is the opposite of faith (Heb. 11:1; Rom. 8:24, 25). By faith "we know," "we have" (II Cor. 5:1).

(3) To works. "Works," in this sense, are things done for the purpose of earning or meriting salvation; or, if not expressly done for that purpose, they are at least offered. "The works of the law" are those done to fulfill the law. They have the law as their object. Works are the opposite of faith. We are saved, justified, and regenerated, not by works but for works (Rom. 3:20; 4:45; Titus 3:5; Eph. 2:8-10). We work, neither to be saved nor to be kept saved—Jesus does both—but because we are saved and have the Worker in us. We work from the cross, not to the cross. Works are essential as results of faith and are needed as an evidence to men that we have faith (Jas. 2:14-26. The Revised Version is needed in v. 14; "that faith" is the faith that does not have works). We are saved by faith alone but not by the faith that goes alone. "Moses and Jesus Christ; the law and the promise;

doing and believing; works and faith; wages and the gift; the curse and the blessing are represented as diametrically opposed" (Bengel).

13. **What saving faith believes.**

(1) That Jesus is the Christ (I John 5:1, 5; John 8:24). That He who was born, was crucified, and rose from the dead is the Anointed, the Messiah of Israel, the Saviour of the world, a personal Saviour. Saving faith receives and obeys.

(2) God's record concerning sin and salvation (John 5:24, R. V., I John 5:10, 11).

(3) That Christ died for our sins (I Cor. 15:1-4).

(4) The resurrection of Christ (Rom. 10:9; I Cor. 15:13-17).

(5) The gospel (Mark 1:15; Rom. 1:16).

(6) That Jesus is the Christ, the Son of God. His deity (John 20:31; I John 5:5).

(7) On the Son (John 3:16, 36; Acts 20:21). The Greek word (epi) for "on" or "upon" means to repose one's trust in; the word (eis) for "unto" or "into" signifies our mystical union with Christ. The latter is used in these references, and occurs, with "believe," forty-five times (thirty-seven in John and I John). The former occurs, with "believe," thirteen times (Acts 16:31). Also

(8) God (Acts 27:25; Rom. 4:3, 17; Gal. 3:6).

(9) In God (John 14:1; Heb. 11:6; I Pet. 1:21).

(10) The truth (II Thes. 2:13; John 17:17).

(11) That God loves us (I John 4:16).

(12) That Jesus came from God (John 16:27, 30; 17:8, 21).

(13) The preached Word (Acts 4:4; 8:12).

(14) In the blood of Jesus (Rom. 3:25).

14. **The supreme object of faith** is Jesus Christ and salvation by His grace (Acts 15:11; 16:31; Rom. 10:4; Gal. 2:20; II Tim. 1:12; I John 5:1). This salvation is the gift of God, resulting from the grace of God; and is received by us by faith (Eph. 2:8).

15. **What saving faith does.**

(1) Believes with the heart, not with the head only (Rom. 10:9, 10).

(2) Gives up hope of salvation in any other way and calls upon God (Rom. 10:13, 14; Mark 10:46-52).

(3) Works by love (Gal. 5:6).

(4) Causes one to be baptized (Mark 16:16).

(5) Believes the word in the heart (Luke 8:12).

(6) Commits to God (II Tim. 1:12).

(7) Appropriates Jesus (Rom. 10:6-8).

(8) Confesses Jesus as Lord (Rom. 10:9, R. V.).

(9) Turns to the Lord (Acts 11:21).

(10) Obeys (Heb. 11:8, 17).

(11) Does not look at circumstances, but at the promises of God (Rom. 4:18-21).

(12) Brings rejoicing (Acts 16:34).

(13) Causes one to give up the sinful life and works (Acts 19:18, 19).

(14) Gives boldness in speaking the truth (II Cor. 4:13).

(15) Makes one careful to maintain good works (Titus 3:8).

(16) Makes Jesus precious (I Pet. 2:7).

(17) Gives one a genuine interest in others (Acts 4:32).

(18) Results in practical works, feeding and clothing the needy, etc. (Jas. 2:14-17).

(19) Gives love for the brethren (I John 3:14-18). This is manifested (1) in laying down our lives for them, (2) in using our lives for them, (3) in giving of what we have to meet their needs. These are practical tests of real faith.

(20) Drives away fear (Mark 5:36).

(21) Causes one to be not put to shame (Rom. 9:33).

(22) He who has it shall not be confounded (I Pet. 2:6).

(23) Brings a personal acquaintance with Jesus Christ and a sure knowledge of what He is able to do (II Tim. 1:12).

(24) Appropriates Christ for a life of victory (Gal. 2:20).

(25) Will admire and welcome Christ when He comes (II Thes. 1:10).

16. **What we have through faith.** Some results of saving faith.

(1) The promise of salvation (Gal. 3:22).
(2) Salvation (Acts 16:31; Eph. 2:8).
(3) Freedom from condemnation (John 3:18).
(4) Justification (Rom. 5:1; Acts 13:39).
(5) Remission of sins (Acts 10:43).
(6) Propitiation (Rom. 3:25).
(7) Eternal life (John 3:16, 36; 5:24; 20:31).
(8) Sonship—children of God (John 1:12; Gal. 3:26).
(9) The righteousness of God (Rom. 3:22; Phil. 3:9).
(10) Sanctification (Acts 26:18).
(11) Hearts purified (Acts 15:9).
(12) The keeping power of God (I Pet. 1:5).
(13) Jesus indwelling (Eph. 3:17).
(14) The promise of the Holy Spirit (Gal. 3:14).
(15) Victory over the world (I John 5:4, 5).
(16) Victory over the evil one (Eph. 6:16, R. V.).
(17) Spiritual satisfaction (John 6:35; 7:38, 39).
(18) Rest (Heb. 4:1-3).
(19) Access to God (Rom. 5:2; Eph. 2:12).
(20) Light (John 12:36, 46).
(21) Joy and peace (Rom. 15:13).
(22) Joy unspeakable and full of glory (I Pet. 1:8).
(23) Gives the privilege of seeing the glory of God (John 11:40).
(24) Power to live and witness (Eph. 1:19, 20; I Cor. 2:5).
(25) Blessings (Gal. 3:9).
(26) Protection (I Thes. 5:8).
(27) Edification (I Tim. 1:4).
(28) Wisdom (Jas. 1:5-7).
(29) Wisdom unto salvation (II Tim. 3:15).
(30) Inherited promises (Heb. 6:12).
(31) Fulfilled promises (Luke 1:45).
(32) Resurrection life (John 11:25).
(33) Bodily healing (Matt. 9:22, 29; Jas. 5:14, 15).
(34) Answered prayer (I John 5:14, 15).
(35) Deliverance from anxiety (John 14:1).

(36) The overflow life, which touches other lives (John 7:38, 39).

17. **Through faith we**

(1) Live (Gal. 3:11; Rom. 1:17).

(2) Stand (II Cor. 1:24; Rom. 11:20).

(3) Walk (II Cor. 5:7).

18. See also Article 57. The Christian's Faith in God.

43. JUSTIFICATION

1. "Justification is an act of God's free grace wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone" (Westminster Catechism).

2. The literal root meaning of the word "justification" is to **make righteous.** Scripturally, however, this belongs to the field of regeneration rather than to that of justification.

3. **Justification,** according to the Bible usage, is the act of **counting, declaring, or pronouncing one righteous,** or free from guilt and exposure to punishment. The sinner is declared righteous before God on account of the finished substitutionary work of Jesus. It has to do with the fact of guilt, or the crime of breaking God's law, while regeneration deals with the natural depravity of man. This declaration is made in heaven, and is available to the sinner the moment he receives Jesus as his personal Substitute.

4. **Legal justification** is the act of declaring a person righteous or innocent, according to the strict demands of the law, or the act of acquitting a person from the charge of a crime (Deut. 25:1; Rom. 2:13). It is evident that a sinner cannot be justified in this way, for he is guilty and cannot satisfy the demands of justice (Rom. 3:19).

5. **Gospel justification** is the act or decree of God made in heaven whereby He declares a sinner righteous through the merits and work of a substitute.

6. **Justification includes**

(1) **Pardon,** which means the release from a penalty

(Luke 18:14). The feelings of the one who pardons may or may not be changed.

(2) **Forgiveness,** which means the giving up of an inward feeling of injury or resentment, the removing of a feeling of anger and restoring of a feeling of favor and affection (Acts 13:38, 39).

(3) **Remission,** or the judicial putting away of sin (Rom. 3:25). Doubtless it also includes "forgetting" or putting away from the mind (Jer. 31:34).

(4) **Propitiation,** or the act of appeasing the wrath and winning the favor of an offended person (Rom. 3:25; I John 2:2, omitting the italicized words).

(5) **Reconciliation,** or an exchange from enmity to friendship (Rom. 5:10, 11, margin; Col. 1:20-22).

7. There is a slight difference between each of these, although they are different phases of one great act, and, as far as God is concerned, they take place at the same time. Humanly speaking, one may receive pardon without forgiveness. He may also receive pardon and forgiveness without remission. Remission, propitiation, and reconciliation, besides being definite acts of God based upon the finished work of Jesus, also represent phases of the work of Jesus which made these acts possible. As Judge, God pardons; as Father, He forgives.

8. There are two elements in the remission of punishment: (1) God acquits the sinner and declares him righteous, or just, but not innocent. The latter would not be true. The demands of the law upon him have been satisfied and he is now free from its condemnation. These demands have been satisfied, not by the sinner but by the Substitute, and the sinner is united to the Substitute by faith. (2) Reconciliation, or restoration to favor. God not only remits the penalty, but He also puts the justified person in the place where he can partake of the promises and rewards of the righteous.

Note.—"In an earthly pardon there are no special helps bestowed upon the pardoned. There are no penalties, but there are also no rewards; law cannot claim anything of the discharged, but then they also can claim nothing of the law. But what, though greatly needed, is left unprovided by human government, God does provide. In justi-

fication there is not only acquittal, but approval; not only pardon, but promotion. Remission is never separated from restoration.

"After serving a term in the penitentiary, the convict goes out with a stigma upon him, and with no friends. His past conviction and disgrace follow hm. He cannot obtain employment; he cannot vote. Want often leads him to commit crime again; and then the old conviction is brought up as proof of bad character, and increases his punishment. But the justified sinner is differently treated. He is not only delivered from God's wrath and eternal death, but he is admitted to God's favor and eternal life. The discovery of this is partly the cause of the convert's joy. Expecting pardon, at most, he is met with unmeasured favor. The prodigal finds the father's house and heart open to him, and more done for him than if he had never wandered. This overwhelms and subdues him. The two elements, acquittal and restoration to favor, are never separated. Like the expulsion of darkness and the restoration of light, they always go together. No one can have, even if he would have, an incomplete justification. Christ's justification is ours; and, as Jesus' own seamless tunic could not be divided, so the robe of righteousness which He provides cannot be cut in two. Failure to apprehend this positive aspect of justification as restoration to favor is the reason why so many Christians have little joy and little enthusiasm in their religious lives" (Strong's Systematic Theology).

10. The sinner is guilty (Rom. 3:19), condemned (Rom. 8:1-3), a law breaker (Jas. 2:10), under the curse of God (Gal. 3:10), under the wrath of God (Rom. 1:18; 4:15), under the sentence of death (Rom. 6:23; 10:5), etc., all of which refer to the penalty only. Gospel justification with all that it includes covers perfectly and completely the whole penalty of sin and meets every demand of God upon the sinner as far as this law is concerned. It thus does everything that it was designed to do, and is a tremendously important fact.

11. The justified man stands perfect before the law; as if he had never broken it. The law cannot touch him. However, justification has nothing whatever to do with man's sinful nature; it does not touch the wicked heart. As far as justification alone is concerned a person may be just as corrupt after as before he is justified. But, as we shall see (Article 44, paragraphs 6, 7) **justification never goes alone.**

12. **How men are justified.**

(1) **God's side.**

1. By God's grace, or unmerited favor (Rom. 3:24; Titus 3:7).

2. By the blood of Jesus (Rom. 5:9).

3. By the righteousness of Jesus (Rom. 5:18).

4. By the obedience of Jesus (Rom. 5:19).

5. By the name of Jesus (I Cor. 6:11).

6. The resurrection of Jesus is God's seal upon justification (Rom. 4:25).

(2) **Man's side.**

1. Negative. Not by doing the works of the law (Rom. 3:19, 20; 4:2-7; Gal. 2:16; 3:11; 5:4). The law was not given to save or to justify anyone, but to (1) stop argument and show that all are guilty (Rom. 3:19), (2) give knowledge of sin (Rom. 3:20; 7:7), (3) show the exceeding sinfulness of sin (Rom. 7:13), (4) lead the sinner to Jesus (Gal. 3:24). The law demands perfect obedience, and, as that is impossible, there can be no justification by it. Hence, "As many as are of the works of the law are under the curse . . . cursed is everyone that continueth not in all things written in the book of the law to do them" (Gal. 3:10; Jas. 2:10; Rom. 3:23).

2. Positive. By faith alone (Acts 13:39; Rom. 3:21, 22, 26, 28; 4:5; 5:1; Gal. 2:16; 3:8, 22-26). Israel failed of justification because they sought it by works and not by faith, and because they, like many others today, were ignorant of God's righteousness and requirements and sought to establish their own righteousness instead of submitting to Him (Rom. 9:30-33; 10:3-5; Jas. 2:10).

3. We are justified by faith, not because it is a substitute for obedience or for righteousness, but because by faith we receive and appropriate the holy Son of God as our Substitute and are united to Him. Abraham was justified, or counted righteous, by faith alone (Rom. 4:1-9), and then was circumcised as a sign or acknowledgment of his justification (10-12). So we partake of the ordinances, not to be saved, but because we are saved. The word translated "for" in Rom. 4:3, 5, 9 means **unto**. See Rom. 1:16; 3:22; 10:10, and many other places where the same word is used. "For" often carries the idea of **instead of** as in Rom. 5:8, etc., and this has led to the error that faith is a substitute for righteousness, or justification. The law demands holiness, or righteousness, and nothing else can make one just before God (Heb. 12:14; Isa.

64:6). **Jesus** is our righteousness (I Cor. 1:30; II Cor. 5:21). Faith is the price paid, but it is not a substitute for Jesus. A silver dollar is, to a hungry man, no substitute for a loaf of bread.

4. "The question is not, have you any works to offer, but do you believe in Him who justifies the ungodly? Works have nothing to do with justification except to hinder it when we trust in them. The blood of Christ secures it, faith in Christ appropriates it. We are justified, not by our works, but by His work." (Torrey.) The kind of faith that brings justification is the faith that results in works (Jas. 2:14-24). The faith that justifies never goes alone after one is justified.

13. **Whom God justifies.**

(1) The heathen, or Gentiles—the unsaved (Gal. 3:8, 14).

(2) The ungodly (Rom. 4:5).

(3) Everyone who believes (Acts 13:39).

14. **When God justifies.**

(1) Now (Rom. 5:9).

(2) When one believes (Acts 13:39).

15. **From what God justifies.**

(1) All things (Acts 13:39).

(2) All accusations (Rom. 8:33, 34). Satan is in the heavenlies accusing the saints (Rev. 12:7-10) but Jesus, having purchased justification, is in God's presence as intercessor.

(3) The wrath of God as the penalty for sin (Rom. 5:9).

(4) Many offenses (Rom. 5:16, 17).

(5) Judgment regarding sin (John 5:24, R. V. Rom. 8:1).

16. **Results of justification.**

(1) Peace with God (Rom. 5:1; Eph. 2:14-17).

(2) Access or approach to God (Rom. 5:2; Eph. 2:18; 3:12).

(3) A hope of glorifying God which causes rejoicing (Rom. 5:2). Justification by His death is but a stepping stone to the life more abundant, or salvation from the power of sin by the risen life of Jesus in the believer through the fullness of the Spirit (Rom. 5:10; Eph. 5:18). The Spirit ruling

within glorifies God (John 16:14). The great sin was coming short of the glory of God (Rom. 3:23). The justified man sees that it is his privilege to be filled with the Spirit and thus to glorify God, and he rejoices in the hope of it.

(4) A series of spiritual experiences, each one working the following one (Rom. 5:3-5). Glorying in tribulation, patience, experience, hope, boldness.

(5) The gift of the Holy Spirit (Rom. 5:5).

(6) The love of God through the indwelling Spirit (Rom. 5:5).

(7) Assurance of Christ's death for us while without strength, ungodly, sinners, enemies (Rom. 5:6-8, 10).

(8) Salvation from wrath (Rom. 5:9).

(9) Reconciliation (Rom. 5:10, 11).

(10) Salvation from the power of sin by the life of Jesus (Rom. 5:10).

(11) Joy in God (Rom. 5:11, margin and R. V.).

(12) Heirs (Titus 3:7).

(13) Glorification (Rom. 8:30).

(14) Works. There are three great justification epistles, Romans, Galatians, James. The first two show how we are and how we are not justified; the last shows the results. The first two show how we are justified before God, that is, by faith alone; the last shows how we are justified before men, that is, by works, which men can see. Therefore the central thought in James is **doing**, which is always the fruit of **believing**. James stands for works, from beginning to end. In chapter two, we have (1) works of impartiality (1-7), (2) works of the law (8-12), (3) works of mercy and love (13-20), (4) examples (21-26). Faith that does not result in works is **dead faith** (17-26). That faith, as the Revised Version correctly has it, cannot save.

44. REGENERATION

1. **Regeneration** is the **new birth** (John 3:3-8). The word means the **act of being born again.**

2. **Regeneration** is a work of God through the Spirit in the heart and life of the sinner, making him righteous.

3. The words "born again" occur four times (John 3:3, 7; I Pet. 1:3, 23); "born (or "begotten," which is the same word in the original) of God" eight times, and "born of him," referring to God, twice (John 1:13; I John 2:29; 3:9; 4:7; 5:1; 5:18); "born of the Spirit" three times (John 3:5, 6, 8). The Word is mentioned as instrument, six times (I Pet. 1:23; Jas. 1:18, 21; I Cor. 4:15; Eph. 5:26; John 15:3).

4. First John is preëminently the epistle of the new birth. The words "born" and "begotten," referring to this subject, occur ten times.

5. **The need of regeneration.**

(1) Not only is the sinner under the guilt and penalty of sin and in need of justification (Article 43), but also

1. He is corrupt (Eph. 4:22; Psa. 53:1; Gen. 6:11, 12), defiled (Mark 7:21-23), filthy (Psa. 14:3; Isa. 64:6), ungodly (Rom. 5:6; Jude 14, 15), evil (Gen. 6:5), deceitful, desperately wicked (Jer. 17:9), and the like, and needs cleansing.

2. He is a "child of the devil" (John 8:44; I John 3:10; Acts 13:10), and needs to be born again, born into God's family.

3. He is spiritually dead, dead to God by means of trespasses and sins (Eph. 2:1; I Tim. 5:6; I John 5:12), and needs life.

(2) Regeneration meets these three needs. See John 3:5, **born, water, spirit.** "Water" is the type of the Spirit (John 7:38, 39) in His cleansing power (Eph. 5:26). The word for "Spirit" means **wind, breath, life, spirit,** and is personified to denote the Holy Spirit. It is a life-giving word.

(3) **Other needs.**

1. Necessary to enter the kingdom of God (John 3:3, 5).

2. That which is born of the flesh is flesh, cannot please God, is not subject to the law of God, nor can it be made to be (John 3:6; Rom. 8:7, 8). The "flesh," or self-life, is thoroughly bad, and cannot be improved. (See Gal. 5:19-21.)

3. Jesus emphasized the necessity. "Ye must be born again" (John 3:7). Why? (Gal. 6:15).

6. Regeneration does not justify, nor does justification regenerate. They are separate and distinct from each other in every way, the one canceling guilt and the other cleansing and renewing the fallen nature; yet they are inseparable, both occurring at the same time by the same act of faith. There cannot be the one without the other (Titus 3:5-7).

7. Compare the two definitions carefully. Justification is an act, or declaration, of God made in heaven, declaring a person righteous from the demands and penalty of the law when he receives Jesus as his substitute. Regeneration is a work of God, by His Spirit, done in the heart and life of a person when he receives Jesus into his heart as his Saviour and Lord. Both depend upon repentance and faith.

8. To be spiritually dead is to have one's spirit, or spiritual life, overpowered and covered by the corruption of sin. Hence there must be a cleansing, or removing of this mass of "trespasses and sins," before there can be life ("before" referring to order rather than time). No cleansing, no life.

9. Titus 3:5 tells the story of regeneration.

(1) How we do not get it. By works of righteousness.
(2) How we do get it. By His mercy.
(3) What it does. Saves.
(4) Who does it. God.
(5) How He does it.
1. By washing, or cleansing.
2. By renewing, or life giving.
(6) The agent. The Holy Spirit.

10. Three great texts on regeneration: John 3:5; Titus 3:5; John 1:12, 13. Three great regeneration chapters: John 3; Rom. 6; Eph. 2. One great regeneration book, I John.

11. **What regeneration is:**

(1) A new, second birth (John 3:3; 1:13).
(2) A cleansing process (John 3:5; Titus 3:5; Ezek. 36:25).
(3) A life giving process (Eph. 2:1, 4, 5; I John 3:14).
(4) God's piece of work, a creation in Christ Jesus (Eph.

2:1, 10). The word translated "to become" in John 1:12 means to be created.

(5) A new creation (II Cor. 5:17; Gal. 6:15).

(6) A spiritual resurrection into a new life (Rom. 6:4-6).

(7) An exchange of hearts (Jer. 17:9 with Ezek. 36:26).

12. Some results of regeneration:

(1) Saves, cleanses, renews (Titus 3:5).

(2) Makes one a born child of God (John 1:12, 13; I John 3:1).

(3) Gives life (John 5:12).

(4) Puts one into the kingdom of God here and heaven hereafter (John 3:3, 5).

(5) Gives a living hope by the risen Christ to an inheritance incorruptible, undefiled, that fades not away (I Pet. 1:3, 4).

(6) Causes one to do, or practice, righteousness (I John 2:29).

(7) Saves from continued sin and willful lawlessness (I John 3:9; 5:18; see Rom. 6:7. 14).

Note.—In these verses in I John the verbs are in the present tense and denote continuous and progressive action. He who is born of God is habitually practicing righteousness, or those acts which satisfy the just demands of God's law. Not single and isolated acts of righteousness, but the continuous practice of it. So also he is not doing, committing, or practicing sin, acts and deeds of lawlessness (I John 3:4), contrary to God's will as revealed in His Word. He will not intentionally nor habitually break God's law if he is born again. If single acts of disobedience are committed they will be confessed as soon as known (I John 1:9; 2:1). The new nature makes it impossible to continue in sin.

(8) Makes one love every child of God (I John 3:14; 4:7, 8; 5:1). He who is begotten of God will love Him who begat and everyone else whom He begat; not with the sentimental gush that is often called love, but with the real love described in I John 3:16-19.

(9) Overcomes the world (I John 5:4).

(10) Receives and enthrones Jesus as the Christ and the new Lord, thereby dethroning Satan, the old lord (I John 5:1; Rom. 10:9, 10).

Note.—These ten points are directly connected with the words pertaining to the new birth. They, especially (6)-(10), may be used as **tests** to show where one really stands. Other points may be given.

(11) Makes one a new creature and exchanges new for old things (II Cor. 5:17). He who is in Christ is a new creature; he is in Christ if Christ is in Him (compare Rom. 8:9, 10), Christ is in him if he has received Him (John 1:12). See Eph. 4:22-24; Col. 3:9, 10.

(12) Makes one a partaker of the divine nature, having escaped the corruption of the world (II Pet. 1:4). A new nature.

(13) Neither reforms nor conforms, but **transforms** (Rom. 12:2).

(14) Renews the mind (Rom. 12:2). The word translated "mind" here includes thoughts, affections, purposes, desires. The desires for the sin of the old life are taken away.

(15) Gives a new heart and spirit (Ezek. 36:25-27; 11:19).

(16) Cleanses, preparatory to sanctification (Eph. 5:26). The Revised Version is correct here, "That he might sanctify it, having cleansed it by the washing of water with the word." The Greek word for "washing" is **lutron**, which is used only here and in Titus 3:5. In the latter text it is clearly shown that the washing is "the washing of regeneration." "Water" is the Spirit (John 7:38, 39). The Word is His instrument. (Compare John 15:3 with 17:17. See Ex. 40:12, 13; Lev. 8:6, 12.)

(17) Gives a clean body, preparatory to the indwelling of the clean person, the Holy Spirit (Rom. 8:9; I Cor. 3:16; 6:19; II Cor. 6:16 to 7:1; Eph. 2:22).

(18) Brings spiritual life from spiritual death (Eph. 2:1; I John 3:14; 5:11, 12; John 5:24; II Cor. 3:6).

(19) Makes one an heir of God (Rom. 8:17).

(20) Places one in a position for work (Eph. 2:10).

13. These **results** may be used to unmask hypocrisy, to enlighten those who are deceived, and to give hope to those who want a better life.

14. **How to be regenerated.**

(1) **God's side.**

1. It is a birth, a work of God by the Spirit, not described in Scripture (John 1:13; 3:8), but clearly experienced and seen by its results. It is a definite, heavenly, spiritual work. It is **not of bloods,** not identical with the first birth, not hereditary, not an inborn "divine spark" fanned into a flame. It is **not of the will of the flesh,** not turning over new leaves, not reformation, not "being good," nor anything that the flesh, or self-life, can do. It is **not of the will of man,** not law-keeping, nor charity, nor good works, nor joining a church, nor baptism, nor culture, nor education, nor civilization. But it is **of God.**

2. It is the cleansing, quickening, renewing work of the Holy Spirit (Titus 3:5).

3. The Holy Spirit uses the Word of God as His instrument (Jas. 1:18; I Pet. 1:23; Eph. 5:26).

4. The Holy Spirit uses men to preach the gospel (I Cor. 4:15; see Luke 8:5, 11).

(2) **Man's side.**

1. Repentance and faith (Mark 1:15; Acts 20:21). No real regeneration without this.

2. Receiving Jesus (John 1:12). In this verse there are three expressions which refer to the same people. "As many as receive him," "to them," and "to them that believe on his name." The first and last are equivalent expressions. Receiving Him is equivalent to believing on His name. "Believing" is equivalent to "receiving." His name is "Lord Jesus Christ" (Acts 16:31). To believe on the Lord Jesus Christ is to "believe on His name," which is to receive Him as Lord (or Master), Jesus (or Saviour), and Christ (the Anointed One). He is received "in the heart" (Rom. 10:9, 10; Eph. 3:16). For this purpose the old heart of sin must be yielded to God to be exchanged for the new heart, where Jesus is to dwell as Saviour and Lord. (See Article 46, paragraph 4.)

15. The object of regeneration is not to patch up the old nature, but to get a new one and to put a new King on the throne of the heart. Hence it is not possible for a saved person to act like an unsaved one.

16. **The second birth and the first birth.** A contrast.

(1) Not of blood, as is the first birth (John 1:13).

(2) Born of God, children of God (John 1:12, 13)—children of the devil (John 8:44; I John 3:10).

(3) Born again, the second time (John 3:3, 4, 7).

(4) Born of the Spirit,—born of the flesh (John 3:6).

(5) Secured by receiving Jesus into the life (John 1:12).

(6) Results are contrary to those of the first birth. (Compare 12, (1)-(20) of this article with Psa. 51:5; Eph. 2:1-3, and others.)

45. STEPS INTO SALVATION

1. In these days of superficialities it is well to examine our Guide Book and find out God's way of salvation. The church is burdened by many lifeless members who have never been born again. Some honestly want the new life; others do not. They have been brought into the church, in most cases, through the efforts of those who are ignorant of the requirements for entrance into the kingdom of God or by those who would ignore all conditions for salvation except faith. In studying this, as all other subjects, we must find, not what one verse teaches, but what the Bible, the Bible as a whole, teaches.

2. God's plan of salvation is simple but not easy. Jesus never made it easy for anyone to become a Christian. He demanded surrender, forsaking all, and genuine repentance, as well as faith. He knew, and we can scarcely improve upon His methods. He did not believe in sacrificing quality for quantity.

3. Here are six steps placed, we believe, in their Scriptural order. They will, if honestly and faithfully taken, bring immediate, genuine, and joyful salvation. They are necessary, therefore do not pass over any of them, do not hurry, do not take anything for granted. Do thorough work, step by step. On the other hand, away with the idea that one must spend weeks in getting to God. This can all be done in from one or two to five minutes, if the sinner really wants salvation.

(1) **Conviction of sin.** This is strictly fundamental. The human heart is too selfish to yield and receive Jesus until the

sinner sees the hideousness of sin and the need of salvation (Matt. 9:12, 13; Acts 2:37, 38). The sinner must be pricked in the heart. Conviction is purely the work of the Holy Spirit (John 16:7-11). Man cannot bring conviction, but he, possessed by the Spirit, can give the Word, show the sinner his great need, and trust the Spirit to speak.

(2) **Surrender,** or yielding to God. Jesus died to save from and take away sin (Matt. 1:21; John 1:29) and until the sinner is ready to give up sin and abandon his sinful life Jesus can do nothing for him. This requires conviction. Surrender includes:

1. **Confession of sin,** to God, not to man, unless he has in some way wronged man. The sinner must not try to cover sin nor to hold back anything from God (Prov. 28:13; I John 1:9).

2. **Forsaking sin.** This goes with confession (Prov. 28:13). Sorrow and confession will not avail unless one forsakes, or turns from sin (Isa. 55:7).

3. **Repentance** (Article 41). This is not only turning from sin but also turning to God (Acts 20:21). "Come" involves forsaking and repentance, since God and sin are in opposite directions.

(3) **Faith** (Article 42). Real repentance brings faith (Matt. 21:32; Mark 1:15). The reason why some cannot believe is because they have not repented. God will not permit them to believe.

(4) **Prayer.** A simple prayer, asking God definitely for what is wanted, calling upon Him for pardon and salvation, and inviting Jesus into the heart (Isa. 55:6; Rom. 10:13). Indeed, the prayer for pardon and salvation is the only prayer that the sinner can offer, since it is the only prayer that he can offer in the name of Jesus. (See John 9:31).

(5) **Receiving Jesus.** This is a phase of faith, and it seems to simplify the matter to the mind of the seeker (John 1:12). Jesus is God's gift, and anyone can receive a gift. The preceding acts of surrender will give a place in which to receive Jesus as Lord, namely, the heart. Jesus in the heart makes one a Christian (Eph. 3:17). There is nothing in the

Bible about "accepting" Christ. We accept a theory; we receive a person.

(6) **Confessing Jesus.** To the world (Rom. 10:9, 10; Matt. 10:32). This, according to the Word, is necessary to complete the act of receiving salvation. It clinches the matter. Anyone who has taken the preceding steps will desire to do this.

4. There is nothing in the preceding instructions that the sinner cannot do. When there is trouble it is because he does not distinguish between the immediate and initial acts of the will, which give Jesus as Saviour and Lord entrance into and possession of his life, and the permanent and continuous deliverance from the sins which have been surrendered and forsaken, which is accomplished by His own indwelling through the Holy Spirit (Eph. 3:16, 17).

5. The three acts which follow, to be done continuously, will give a happy and victorious Christian life to the end. (See Article 50.)

(1) **Be filled with and controlled by the Spirit** (Eph. 5:18). He is the Keeper and the keeping power of God (I Pet. 1:5; Micah 3:8; Acts 1:8). (See Articles 52, 53.)

(2) **Submission to God** (Jas. 4:7). Then one can resist the devil and he will flee.

(3) Commit all to God (II Tim. 1:12). He is able to keep and has promised to keep all that we definitely commit to Him. Many fail here, by holding back one or more things, even "little" things. This gives Satan a chance.

46. HOW TO BE SAVED

1. Note the six steps in Article 45. This is the fifth step, enlarged.

2. **God's side.** Giving (Rom. 6:23; I John 5:11, 12). God —loved—gave; world—believe—saved (John 3:16). Christ—loved—gave (Eph. 5:2; Gal. 2:20).

3. **Man's side.** (1) Receiving, or taking (John 1:12). Definitely receiving Jesus as a living, life-giving Saviour. (Compare Jas. 1:21; Rev. 22:17.) (2) Believing that he re-

ceives, and therefore has, Jesus; and he who has the Son has life (I John 5:11-13; John 5:24).

4. Believing is equivalent to receiving. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). His full name is Lord Jesus Christ. Believing on His name is equivalent to receiving Him; this is clearly stated in John 1:12. Since it is with the heart man believes, or in the heart man receives, unto righteousness (Rom. 10:10), he must receive Him into his heart (Eph. 3:17) as Lord (Master, Him whom he obeys, John 13:13; Luke 6:46; Rom. 6:16), as Jesus (Saviour, Matt. 1:21), and as Christ (the Anointed One, John 1:41, margin). This brings the new birth, and gives him the authority to say that he is a child of God because he has been created so (as the word translated "become" means, John 1:12, 13).

5. Man must believe with all his heart, or receive into his heart (Acts 8:37; Rom. 10:9, 10).

6. **A transaction between God and man.** We give—He takes; He gives—we take.

7. **Special helps.** If the worker is reasonably sure that the conditions named in Article 45 have been met, and yet the seeker does not seem to grasp the truth given above, let him use one or more of the following Scriptures, not as substitutes but as aids.

(1) Come (Heb. 7:25; John 6:37, last part; Rev. 22:17).
(2) Look (Num. 21:8, 9 with John 3:14; Isa. 45:22).
(3) Seek (Isa. 55:6).
(4) Call (Isa. 55:6; Rom. 10:13).
(5) Give (Prov. 23:26; Rom. 12:1).
(6) Acquaint (Job 22:21).
(7) Submit (Jas. 4:7).
(8) Commit (II Tim. 1:12).
(9) Enter the door (John 10:9).
(10) Open the door (Rev. 3:20).
(11) Taste and see (Psa. 34:8).
(12) Drink (John 4:14, 15; 7:37).
(13) Come and take the water of life freely (Rev. 22:17).
(14) Trust (Isa. 26:3, 4).

47. ASSURANCE OF SALVATION

1. The object of the writing of John's Gospel was "that ye might **have** life" (John 20:31); his first epistle was written "that ye may **know** that ye have eternal life" (I John 5:13). The word "know" occurs forty times in I John.

2. Two reasons may be given why people do not have assurance of salvation:

(1) Because they are not saved; they have not been born again. The worker must not try to press the doctrine of assurance until he has reason to believe that the person is saved. Many have been induced to say that they knew they were saved when in reality they did not know it, because they were **not** saved.

(2) Because they do not trust the written Word of God on the subject. This class may be divided into three divisions: (1) Those who have had no instruction on the subject and who think that it is presumptuous and wrong to say that they know they are saved. They think that it cannot be known this side of heaven. (2) Those who are not ready to believe the Scriptures on the subject firmly enough to say that they know they are saved. (3) Those who are looking for feeling before faith. These three classes have repented and are really trusting God as best they know; yet they do not dare to say that they know they are saved. They belong to the "guess so" and "hope so" class, and need instruction on the subject of assurance. God wants "know so" Christians.

3. First John is the great regeneration and assurance epistle. The Holy Spirit is the one who regenerates (John 3:5; Titus 3:5), and the one who gives assurance. And surely He knows who are born again.

4. "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:16). "It is the Spirit who beareth witness" (I John 5:6). He does this in three ways: (1) By the written Word. (2) By the inner consciousness, or "feeling." (3) By the life.

(1) The first, most important, surest, and safest evidence is the Word of God, which is the witness of God. The Word

is truth; the Spirit is truth (John 17:17; I John 5:6), and the Spirit is the Author and the Teacher of the Word and bears witness through the Word.

1. First John 5:9-13 is so important in this connection that we give a paraphrase of it. **Verse 9.** We believe what men tell us. But God's testimony is greater, and He cannot lie (Titus 1:2). Why not believe Him? His testimony is concerning His Son. **Verse 10.** The real heart believer has the witness (the Spirit as witness) in himself. The Word is God's record concerning His Son. He who believes not this record of God, given by the Spirit, makes God a liar. Now what is this record, or testimony? **Verses 11, 12.** This is the record. (1) God has given to us eternal life. (2) This life is in His Son. (3) He who has the Son has life. (4) He who has not the Son of God has not life. Have we received Him? What we have received we have. Have we the Son? Then what else have we? Who says so? If we have met the conditions and still doubt, whom are we doubting? **Verse 13.** The preceding verses were written for those who have received Jesus and believe on His name, that they may **know** that they **have** eternal life. If we have received Him and have become new creatures, we have a right to say that we know that we are saved. To guess or hope is to doubt God. It is not presumption to say "I know" when God says it; it is sin to do otherwise.

2. John 6:37, last part, may be used effectively in this connection. Jesus promises to receive anyone who will come to Him, no matter how vile he may be.

3. Do we believe on Jesus, that is, have we repented and received Him as our only and sufficient Saviour? Then we (1) **have** eternal life (John 3:16, 36; 5:24; 6:47), (2) **have** redemption (Eph. 1:7), (3) **have** forgiveness of sins (Col. 1:14), (4) **are** now justified (Acts 13:38, 39; Rom. 5:9), (5) **are** children of God (Gal. 3:26; John 1:12, 13). The worker must give these Scriptures clearly, plainly, and prayerfully, not pressing the matter too hard, but trusting the Holy Spirit to speak to the heart and give the needed assurance.

(2) The second is the inner consciousness, or feeling, as it is often called. This is the testimony of the Spirit direct (Rom. 8:14-16; Gal. 4:6); yet it is based upon faith in the Word. If a person will not honor the Spirit by believing what He says, how can he expect the Spirit to honor him with feeling? Real faith will bring feeling of joy, satisfaction, and the like.

(3) The third is the evidence from the new life. Old things have passed away; all things have become new (II Cor. 5:17). (See Article 44, "Some Results of Regeneration.") The new life in Christ is so strikingly different from the old life in sin that the evidence is clear. He who loves the brethren to the extent described in I John 3:16-18, keeps God's commandments, overcomes the world, and the like, knows that he has been born again (I John 2:3, 4; 3:14; 4:7; 5:1-5).

5. Assurance may also be shown in the following way: Jesus died for my sins (I Cor. 15:3, 4); the Just for the unjust (I Pet. 3:18); I was a sinner (Rom. 3:10, *22*, 23); I was unjust (Eccl. 7:20); therefore He died for me (Rom. 5:6, 8). He became sin (II Cor. 5:21), so that God was forced to forsake Him (Mark 15:34; Hab. 1:13); that sin, in the person of Jesus, was nailed to the cross (Col. 2:14); He purged it (Heb. 1:3); as a sin-offering He was accepted by God (Eph. 5:2), was raised to God's right hand (Heb. 1:3), and is now in the presence of God for me (Heb. 9:24), where no sin can enter (Hab. 1:13; Rev. 21:27). Therefore, sin was put away, nailed to the cross, and left there (Heb. 9:26; Col. 2:14), and I am to believe and rejoice in this fact. If God has accepted my Substitute He must also accept me. Where are the believer's sins? (See Article 32.)

6. Faith demands and rests upon the very best evidence that can be found—the eternal Word of the eternal God. The Word is always the same and may always be depended upon, while feelings are fickle, changeable, easily hurt and discouraged, are continually causing trouble, and are very untrustworthy. He who believes he is saved because God says so is on a solid rock. This is the assurance of faith.

48. GOD'S LOVE—JOHN 3:16

For God
The Creator (Isa. 40:26-28; 43:7).
Reconciling the world (II Cor. 5:19).
So
God so loved us (I John 4:10, 11).
God's love for sinners (Rom. 5:7, 8).
Loved
Everlasting (Jer. 31:3).
Great (Eph. 2:4, 5).
The world
Lieth in wickedness (I John 5:19).
Guilty before God (Rom. 3:19).
That He gave
The unspeakable gift (II Cor. 9:15).
The gift of God (Rom. 6:23).
His only begotten Son
Sent by God (I John 4:9).
The manifestation of the Father (John 1:14, 18).
That whosoever
Whosoever calleth (Rom. 10:13).
Whosoever will (Rev. 22:17).
Believeth on Him
Believe is equivalent to receive (John 1:12).
Believe on the Lord Jesus Christ (Acts 16:31).
Should not perish
Repent or perish (Luke 13:3, 5).
The wicked perish (Job 4:7-9).
But have
Hath everlasting life (John 6:47).
He who hath the Son hath life (I John 5:12).
Everlasting life
Promised before the world began (Titus 1:2).
God-given (I John 5:11).

God—loved—world; God—gave—Son; whosoever—believe—not perish; whosoever—believe—have—life.

IV: THE CHRISTIAN LIFE

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49. THE GRACE OF GOD

1. **Grace** is "a comprehensive word of boundless reach and an infinite depth of significance, signifying unlimited favor to the undeserving, all who by reason of transgression have forfeited every claim to Divine favor, and have lost all capacity for meritorious action" (Butler). The word "grace" sometimes refers to a gift and sometimes to power, but even then it contains the element of unmerited favor.

2. Grace is unmerited favor. It means that we get just the opposite from what we deserve. The grace of God has brought salvation (Titus 2:11); and salvation is Jesus (Matt. 1:21). It is Jesus who saves and Jesus who keeps. Hence, as far as salvation and keeping are concerned grace is the opposite of works or law-keeping (John 1:17; Rom. 4:4, 5; 11:6; Gal. 5:4; Eph. 2:8, 9; II Tim. 1:9). It is the opposite of law as a requisite for salvation.

3. The grace of God has appeared to all men (Titus 2:11), but only those who receive it are saved (Rom. 5:17).

4. God is rich in grace (Eph. 1:7; 2:7). His grace came from His mercy, or compassion, and His mercy from His love. He loved the people who were deservedly suffering in sin, His love went out to them in mercy, and His mercy in grace. So we have love, mercy, grace, salvation (Jer. 31:3; John 3:16; Eph. 2:4, 5).

5. **Sources of grace.**

(1) God is the God of all grace (I Pet. 5:10) and the Giver of grace (Psa. 84:11; Jas. 4:6). He freely bestows this grace upon us in the Beloved One (Eph. 1:6, R. V.).

(2) Jesus Christ is the Source and Giver of grace (John 1:17; Rom. 5:15; 1:5, 7; I Tim. 1:14).

(3) The Holy Spirit is the Spirit of grace; this is one of His wonderful names (Zech. 12:10; Heb. 10:29).

(4) The Word of God is the Word of His grace (Acts 20:32).

6. God's grace is abundant and is abundantly given (Rom. 5:15, 17, 20; II Cor. 4:15; 9:8; I Tim. 1:14).

7. **By His grace.**

(1) Sinners are called (Gal. 1:15). Workers are also likewise called.

(2) We are saved (Eph. 2:5, 8; Acts 15:11).

(3) We are redeemed and forgiven (Eph. 1:7).

(4) We are justified freely (Rom. 3:24; Titus 3:7).

(5) We are accepted in the Beloved (Eph. 1:6).

(6) We are raised and seated in the heavenlies (Eph. 2:5, 6).

(7) We are given everlasting consolation and good hope (II Thes. 2:16).

(8) We are given boldness in prayer (Heb. 4:16).

(9) We are kept in victory and enabled to glorify the name of our Lord Jesus Christ (II Thes. 1:11, 12).

(10) We are shown kindness (Eph. 2:7).

(11) We are made to inherit promises (Rom. 4:16).

(12) We are helped to serve God (Heb. 12:28).

(13) We are given power to behave in the world as children of God (II Cor. 1:12).

(14) We are given joy in liberality (II Cor. 8:1, 2).

(15) We are given needed strength (II Cor. 12:9).

50. HOW TO BE KEPT

1. **Trust.** This is the result of faith, and means **confidence in** to the extent of relying upon. If we know that a chair is weak we sit upon it carefully, if we must at all; we do not give our entire weight to it, nor are we surprised if it falls. We do not trust it. But if we know that it is solid, we throw our entire weight upon it and the thought of its falling does not occur to us. This is trust. As the sinner trusts Christ for salvation so must the Christian trust Him for keeping.

(1) God has promised to keep in perfect peace those who trust Him (Isa. 26:3).

(2) The Lord Jehovah has everlasting strength; therefore trust Him forever (Isa. 26:4).

(3) Trust is the opposite of fear. Trust God, for He is our salvation, our strength, our song (Isa. 12:2).

(4) He is a shield and buckler to them who trust Him (Prov. 30:5; Psa. 18:30).

(5) He who trusts shall possess (Isa. 57:13).

(6) He is good; a stronghold in trouble; He knows them who trust Him (Nah. 1:7).

(7) We trust God through Christ (II Cor. 3:4).

(8) Knowing that we have life, we have confidence in prayer, which brings victory (I John 5:13-15).

(9) In quietness and confidence shall be your strength (Isa. 30:15).

(10) Contrast. Trusting in man and trusting in God (Jer. 17:5, 7; Psa. 118:8, 9; Prov. 28:25, 26).

(11) Blessed (happy) is the man who trusts in God (Psa. 34:8; 84:5, 12; Prov. 16:20).

(12) All things are possible with God and the believer (Mark 10:27; 9:23).

2. **Be filled with the Spirit** (John 20; 22; Eph. 5:18). This is not optional, but commanded, and it is a necessary part of the plan of salvation. It is God's method of keeping His children. He, the Holy Spirit, is the one whom God has provided to keep us (I Pet. 1:5; Acts 1:8). No one can live a Bible Christian life without Him. (See Articles 51-53.)

3. **Study the Word.** It is the God-provided food, more necessary than food for the body (Job 23:12). There are no substitutes. Read, study, and appropriate it to the upbuilding of the spiritual life—eat it (Jer. 15:16). It contains milk for babes (I Pet. 2:2) and meat for adults (Heb. 5:11-14). It makes one wise unto salvation (II Tim. 3:15), builds up (Acts 20:32), keeps from Satan's power (Psa. 17:4), keeps from sinning (Psa. 119:11), cleanses (Eph. 5:26; John 15:3), gives light to show the pitfalls (Psa. 119:105, 130), and gives joy (Jer. 15:16) all through the power of the Holy Spirit.

4. **Pray.** (1) Watch and pray (Matt. 26:41; Mark 13:33). (2) Pray about everything, with supplication and thanksgiving (Phil. 4:6, 7). (3) Pray always, and in the Spirit (Eph. 6:18). (4) Let the Spirit control the prayer life (Rom. 8:26, 27). (5) Meet the conditions, "in my name," etc. (John 14:13, 14; 15:7, 16). (See Article 57.) Do not neglect secret prayer and communion (Matt. 6:6).

5. **Work for souls.** This is a part of our redemption privilege and a very impressive evidence of our sonship. This is our chief business, as Christians, and it is the only plan that God has for winning the lost world to Himself (John 20:21; Luke 19:10; II Cor. 5:19-21; John 1:40-46).

6. **Obey.** Obedience is a test of sonship, or life eternal (I John 2:3, 4 with John 17:3), of love for Jesus (John 14:21, 23, 24), and of friendship with Jesus (John 15:14). It is a condition for abiding in His love (John 15:10), for answered prayer (I John 3:22), for receiving the gift of the Holy Spirit (Acts 5:32), and for peace like a river (Isa. 48:17, 18). It is the one thing above everything else that God demands (I Sam. 15:22). The opposite of obedience is stubbornness and rebellion, which are demonology and idolatry (I Sam. 15:23). When we have the will to obey, the Spirit will furnish the power (I Pet. 1:22).

51. THE WORK OF THE HOLY SPIRIT

1. **Personality.** The fundamental fact about the Holy Spirit is His personality. This may be easily proven by (1) the personal pronouns, as in John 14:16, 17, 26; 15:26; 16:7-14, etc., (2) what He has, as will, mind, power, gifts, a sword, etc., (3) what He does, since He does what only persons can do (see below), and (4) how He may be treated. He may be grieved, lied to, insulted, etc. Nearly every verse which mentions the Holy Spirit shows His personality.

2. **Deity.** Another important fact is His deity; He is God. This may be shown in many ways, such as (1) He is called God (Acts 5:3, 4). (2) He is called Lord (II Cor. 3:17, 18). (3) His temple is the temple of God (I Cor. 3:16, 17; 6:19).

(4) Blasphemy against Him cannot be forgiven (Mark 3:22-29). (5) His fourteen divine attributes, such as eternity, omniscience, omnipotence, etc. (6) His association with the Father and the Son, as in the baptismal formula, the benediction, etc. (7) He does what only God can do; He creates, regenerates, raises the dead, inspires Scripture, etc.

3. The Holy Spirit is mentioned by name 110 times in the Old and 269 times in the New Testament; total, 379. He is also mentioned just as clearly by pronoun no less than thirty-nine times. This makes a total of 418. The adjective "spiritual," when it has reference to the Divine Spirit, occurs twenty-two times. If this be added, as it rightly should be, we have the grand total of 440 as the number of times He is mentioned in the Bible. He has forty-five different names, which give as many different phases of His person and work.

4. **Work.** The object of this article is to show something of the practical work which has been given to the Holy Spirit, and for the sake of convenience and clearness we divide the subject into three divisions: (1) His work **with** the sinner, (2) His work **for** the sinner, (3) His work **in the believer.**

(1) **His work with the sinner.**

1. The Spirit does not enter the sinner. He is a Holy Spirit, and He cannot enter into, much less indwell, an unclean place. He does, however, approach the sinner and speak to Him and try to win him to Jesus. He does this through the Word and through His messengers. If His human instruments were more faithful, He could accomplish more.

2. He strives with sinners (Gen 6:3; Neh. 9:30). But He will not always strive, and when He ceases, their case is hopeless (John 6:44). God draws by His Spirit; sinners resist (Acts 7:51), and they may continue to do so till the Spirit leaves. God's appointed time is **now,** while the Spirit is speaking (II Cor. 6:2; Prov. 29:1).

3. He convicts of sin (John 16:8-11; Acts 6:10). When "He is come" and has taken His rightful place in the believer, He will, through the life and words of the believer, bear witness to the world of sin, of righteousness in Jesus, of judgment, and bring conviction.

4. He warns and invites (Heb. 3:7-11; 4:7-11).

5. He makes God's Word living, powerful, and sharp (John 6:63; Heb. 4:12).

6. He not only testifies of Jesus **to the believer**, but He also testifies of Him **through the believer** to the lost world (John 15:26).

7. He bears witness of Jesus as the Saviour of sinners (Acts 5:30-32; Heb. 10:14-17; I John 5:6).

8. He gives power to the preaching as well as to the Word preached (I Cor. 2:4, 13; I Thes. 1:5). No amount of teaching, preaching, testifying, nor even the Word of God itself, can bring conviction apart from the Spirit.

(2) **His work for the sinner.**

1. He is the "Spirit of Life" freeing from the law of sin and death (Rom. 8:2). He is the source of all kinds of life (Psa. 33:6; 104:30; Job 33:4; Rom. 8:6, 10, 11; I Pet. 3:18), especially of spiritual life. The wages of sin is death, here and hereafter (Rom. 6:23; I Tim. 5:6), but the Spirit brings life (Eph. 2:1; John 6:63).

2. He cleanses and renews by the washing of regeneration (Titus 3:5). See Article 44.

(3) **His work in the believer.**

1. Assures the believer of sonship, makes him sonlike, and makes God real as Father (Rom. 8:16, 17; Gal. 4:6).

2. Seals, as a manifestation of God's keeping power and the pledge, or earnest, of future glory (II Cor. 1:22; 5:5; Eph. 1:13, 14; 4:30).

3. Fills, for a victorious life (Acts 2:4; Eph. 5:18). This includes the baptism, or anointing with power and boldness for service (Acts 1:4-8; 10:38; 11:15, 16). See Article 52.

4. Sanctifies, or separates to God for His use. See Article 53. This is a great work; the foundation of the Spirit's work in the believer, but it is only one of His ministries. Do not overlook the others. The way to secure sanctification is to appropriate the Spirit as Sanctifier and count on Him to do the work (II Thes. 2:13; I Pet. 1:2).

5. Abides forever (John 14:16).

6. Teaches (John 14:26; I Cor. 2:13). The Word is His textbook; we are the learners.

7. Brings to remembrance that which we have learned (John 14:26).

8. Testifies of and opens the Word to us concerning Jesus (John 15:26).

9. Guides into all truth (John 16:13).

10. Glorifies Jesus in and through us (John 16:14).

11. Takes the things of Jesus and shows them to us (John 16:14).

12. Gives power to obey God (Ezek. 36:27).

13. Gives power to obey the truth (I Pet. 1:22).

14. Gives freedom from the law of sin and death (Rom. 8:2).

15. Causes us to fulfill the righteousness of the very law which we, as sinners, could not fulfill (Rom. 8:3, 4).

16. Gives power to please God by giving victory over the flesh (Rom. 8:5-9).

17. Gives victory over disease (Rom. 8:11).

18. Gives power to mortify the deeds of the body (Rom. 8:13).

19. Directs in the prayer life (Rom. 8:26, 27; Eph. 6:18; Jude 20).

20. Gives victory over the desires of the flesh (Gal. 5:16, 17).

21. Delivers from the bondage of the law, or places one upon a higher plane than that of mere law (Gal. 5:18).

22. Gives blessed substitutes for the works of the flesh, the fruit of the Spirit (Gal. 5:19-23).

23. Gives a holy walk (Gal. 5:25).

24. Puts away the things that displease the Father (Eph. 4:30-32).

25. Puts Satan to flight by lifting up a standard against him (Isa. 59:19, margin; Jas. 4:7).

26. Gives soul rest (Isa. 63:14).

27. Makes Jesus Lord (I Cor. 12:3).

28. Gives liberty (II. Cor. 3:17).

29. Gives divine love (Rom. 5:5; Col. 1:4, 8).

30. Gives fullness of joy (Acts 13:52; I Thes. 1:6).

31. Strengthens the inward man with power (Eph. 3:16, R. V.).

32. Gives righteousness, peace, and joy (Rom. 14:17; 15:13).

33. Reveals, interprets, and applies the deep things of God (I Cor. 2:9-14).

34. Empowers us to impart truth to others (Acts 1:8; I Cor. 2:1-4; I Thes. 1:5).

35. Inspires worship, or adoration of God Himself (John 4:23, 24; Phil. 3:3, R. V.).

36. Edifies (Acts 9:31).

37. Calls men and directs in their service (Acts 8:27-29; 13:2-4).

38. Leads, even in the details of life and service (Matt. 4:1; Rom. 8:14; Acts 10:19, 20; 11:12; 16:6, 7).

39. Makes real our access to the Father (Eph. 2:18).

40. Makes known our redemption rights, the things that are freely given to us of God (I Cor. 2:12).

(4) The Christian must recognize the Holy Spirit as a person and definitely appropriate Him for each one of these items, and trust Him to make it real.

(5) The above forty items may be considered as ways by which the Holy Spirit, our God-provided Keeper, keeps us.

52. BE FILLED WITH THE SPIRIT

1. There are three important reasons why Christians should be baptized and filled with the Holy Spirit: (1) They need it. (2) It is a plain, positive command from their Father, and His children must obey (Eph. 5:18). It is not optional. (3) It is God's provision.

2. **The need.** This is summed up in the one word **power.** Power for two things: (1) Christian living. (2) Christian service.

(1) Christian living. It is one thing to be born again by the Holy Spirit (John 3:5; Titus 3:5); it is quite another

thing to be kept by the power of God, the Holy Spirit (I Pet. 1:5; Eph. 3:16, R. V.); the one requiring but a moment of time, the other requiring the remainder of one's life. God has provided for both in the substitutionary work of the Lord Jesus (Gal. 3:13, 14). Hence the Spirit-filled life is the normal Christian life, and the person who is not filled with, and controlled by, the Spirit is not living and cannot live the real Christian life, such as God demands and expects.

1. The baptism, or filling with the Spirit is by no means identical with regeneration, the latter being a preparatory step to the former. That the apostles (eleven of them, at least) were born again before that Day of Pentecost upon which they were filled with the Spirit, is evident from the following considerations: (1) Jesus taught the doctrine of the new birth, a sample of which is given in John 3:1-12. If He taught it to Nicodemus, He surely did to others (John 20:30; 21:25). (2) He chose twelve whom He named apostles (Luke 6:13-16). The word translated "chose" here, as in John 6:70; 13:18; 15:16, 19; Acts 1:2, 24; Eph. 1:4, is in the middle voice, aorist tense, and means **picked out for Himself.** (3) The address in the prayer which Jesus, on two separate occasions, suggested as a model (Matt. 6:9; Luke 11:2) is "Our Father." This implies a new birth and a new family. The word "Father" occurs seventeen times in the "Sermon on the Mount" (Matt. 5-7). (4) In Luke 11:13 it is not God giving the Holy Spirit to the world, but Father to His children. (Compare John 14:17; Gal. 4:6.) (5) Jesus told the seventy sent ones to rejoice because their names were written in heaven, where the Lamb's Book of Life, the real church record, is kept (Luke 10:20; Phil. 4:3; Heb. 12:23; Rev. 13:8; 20:12; 21:27). Surely the disciples were not on a lower plane. And by what authority can it be said that the name of an unregenerate is written in heaven? (6) Jesus told them that they were all clean except one (John 13:10, 11). Later, Judas having gone out (13:27-30), He said, "Now ye are clean" (John 15:3). He then prayed, not for their cleansing but for their sanctification (John 17:17). The cleansing was regeneration (Titus 3:5; Eph. 5:26, R. V.). (7) Since

there are two fathers, two families, and two births and the only way to get into God's family is by the new, second birth which is regeneration (John 8:44; I John 3:10; John 1:12, 13; 3:3-7); since regeneration also includes cleansing, and since the eleven were taught to call God Father, were enrolled in heaven, and were cleansed, therefore we must conclude that they were regenerated before "Pentecost." They were redeemed, clean men, honest, truthful, loving, free from fleshly corruption, and used of God to a certain extent; yet they were not victorious. Their human nature showed itself in weakness, fear, doubt, worry, selfish ambition, defeat. They all forsook Jesus and fled just when He needed them most. Peter surely loved his Lord and would have gladly died for Him; yet from him came the threefold denial. They had a tremendous need. Jesus told them to tarry for the enduement of power, to receive the Holy Spirit, to wait for the promise of the Father, and He gave them the promise of the baptism with the Spirit and of the power that would come from this baptism (Luke 24:49; John 20:22; Acts 1:4, 5, 8). The promises were fulfilled and the need was met in the filling with the Spirit, a living person (Acts 2:1-4). He changed their entire lives, bringing courage, victory, power, success.

2. The Epistle to the Ephesians, for example, treats of the normal Christian life, the Spirit-filled life, with Corinthians and Galatians on the one side showing the need, and Philippians, Colossians, and Thessalonians on the other side showing the results. Ephesians itself may, with reference to this subject, be divided into three divisions: (1) The need (1:1 to 5:17). (2) The command (5:18). (3) The results (5:19 to 6:24). In chapter one there are ten things which the Christian is saved **for** and chosen to be. In chapter two there are eighteen things which he is saved **from** and seven which he is saved **for**. In chapter three there are ten more things which he is saved **for**. This makes twenty-seven things which he is saved **for** and chosen to be, and eighteen things which he is saved **from**, making forty-five in all, in the doctrinal part of the book. Surely we need the Spirit-filled life to make these real. This is expressed in the second prayer, "Strengthened

with power by His Spirit" and "Filled with all the fullness of God" (3:16, 19). And the ultimate object of our salvation is, "Unto Him be glory in the church" (21). In 4 to 5:17 of the practical part we have the five "walks" and the problem of the flesh, or self-life, which is personified and called "the old man." As the old man he is corrupt (4:22), he has deeds, or doings (Col. 3:9), he may be crucified (Rom. 6:6). As the flesh, he has works (Gal. 5:19), has sins (Col. 2:11), has a following (Rom. 8:4, 5), has a mind (Rom. 8:6), and some have confidence in him (Phil. 3:3). He is placed in contrast with and in opposition to the Spirit (John 3:6; Rom. 8:5, 6; Gal. 4:29; 5:16-23; 6:8). All these are personal characteristics, and the probable reason why this sinful nature is treated as a person is to show his great power and how utterly useless it is for us to try to conquer him, and to put a Person against a person. He is older and wiser and more powerful than we, but there is a Person who is older and wiser and more powerful than he. This person is the Eternal Spirit. We must know Him and rely upon Him, and cease our struggling with the old man.

3. In Eph. 4:22 we are told to "put off" (R. V., "put away") the old man. In verse 25 the same word is translated "putting away." Col. 3:9 says, "Ye have put off the old man with his deeds." The former shows the need, the latter the result, of being "filled with the Spirit" (Eph. 5:18). The thought is, put him out and away; and becoming filled puts him out while keeping filled keeps him out. He is thus "crucified" and "destroyed" (Rom. 6:6), as far as the Spirit-filled Christian is concerned, not in the sense of being put out of existence, but he is **put out of business** (literally, rendered idle, inoperative, unemployed, inactive) within us, and all that he can do must be done from the outside—as long as we remain Spirit-filled. He tries to return but the Spirit of Jehovah within puts Him to flight (Isa. 59:19). This is not annihilation nor eradication (which means pulling up by the roots, whereas a "man" does not have roots) nor suppression, but displacement, or expulsion by substitution. The "old man" is

unconquerable and insuppressible and irrepressible, except by the Holy Spirit.

Note.—While it is true that regeneration cleanses and prepares for the Spirit's filling and possession, yet through lack of proper teaching or for other reasons, many people do not receive this filling as quickly as they should; hence they have more or less trouble with the self-life, live on a plane beneath their privileges, and bring defeat and sorrow to themselves and dishonor to God.

(2) Christian service. Here the Spirit has a double opportunity (1) by giving a victorious life, which is always a great power in service, (2) by the direct enduement with power for service. Although the message has been given (Luke 24:46-48) and the need for immediate action was pressing, yet the command was to tarry for the power, to wait for the baptism with the Spirit (Luke 24:49; Acts 1:4, 5, 8). Although the apostles had been with the Master for three years, yet they must tarry for the power. Even Jesus, the Son of God, upon entering His work was anointed with the Holy Spirit and with power (Luke 3:22; 4:1, 14, 18).

(3) In the early church, as soon as possible after a person was saved workers made it a point to see that he receive the Holy Spirit (Acts 8:14-16; 19:1, 2, 6).

3. **Terms used.** No less than eight terms are used with reference to the one historical event, the filling with the Holy Spirit (Acts 2:1-4). Hence it is not fitting to dispute over terms. If one would call it baptism, another filling, another receiving, and so on, all right. What is meant is, receiving Him in His fullness, being filled, giving Him full possession. The eight terms are

(1) **Receive.** In John 7:37-39 Jesus spoke of the Spirit which believers should receive after His glorification (resurrection and ascension). John 20:22 says that, before His resurrection, He inbreathed and said, "Receive ye the Holy Spirit." The act of inbreathing was, perhaps, to show how simple it would be to receive Him by faith when He should come. In Acts 10:47 the words "as well as we" show that the receiving at Cæsarea was the same as the filling on the Day of Pentecost. Other verses containing this word with

reference to the Spirit are John 14:17; Acts 2:38; 8:15, 17, 19; 19:2; II Cor. 2:12; Gal. 3:2, 14; I John 2:27. The word is thus used fourteen times.

Note.—In John 20:22 the word translated "breathed upon" means *inbreathed*. There is no word here for "them," in the Greek.

(2) **Endued with.** In Luke 24:49 the command was to tarry till they are endued (R. V., "clothed") with power from on high.

(3) **Baptized with** (or "in"). See Luke 3:16 and parallels. "Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). This promise is referred to as having been fulfilled, in the case of the Gentiles at Cæsarea, when the Holy Spirit fell on them "as on us at the beginning" (Acts 11:15, 16). If the filling were not the baptism, then we have no record that the promise was ever fulfilled. The initial filling might, perhaps, be called the baptism. We are expected to be kept filled.

(4) **Came upon** (Acts 1:8). See Acts 19:6.

(5) **Filled with** (Acts 2:4). This is the historical name of the fulfillment of all these terms.

(6) **Poured out.** This is Peter's explanation of Acts 2:4 (2:16, 17). In 2:33 the same word is used in the Greek, and it is translated "poured forth" in the Revised Version. In Acts 10:45 "poured out" explains "fell on" in verse 44.

(7) **Fell on.** Peter said that the Holy Spirit fell on the converts in Cæsarea "as on us at the beginning (at Pentecost)" (Acts 10:44; 11:15).

(8) **Given.** Peter, rehearsing the Cæsarean event in the Council at Jerusalem, said that God gave to them the Holy Spirit "even as He did unto us (at Pentecost)" (Acts 15:8).

Note.—Doubtless the anointing is another term which is the same as the baptism, although not used in connection with Pentecost. In fact, it is only used three times with reference to believers (II Cor. 1:21, 22; I John 2:20, 27, R. V.). It is used four times with reference to Christ (Luke 4:18; Acts 4:27; 10:38; Heb. 1:9).

4. **Some results of the Spirit-filled life.**

(1) Victory over temptation (Luke 4:1-14). Jesus overcame the devil, not by His deity but by the Holy Spirit (Heb.

9:14), and He returned from the conflict in the power of the Spirit.

(2) A message of such power as to bring conviction and salvation to 3,000 souls (Acts 2:22-41). It made Peter bold enough to accuse his audience of the murder of Jesus and to declare His resurrection (23, 24).

(3) Peter, filled with the Holy Spirit, gave another bold message, this time before the Sanhedrin, accusing them of the murder of Jesus, declaring His resurrection and the fact that there is no salvation in any other (Acts 4:8-12).

(4) Caused the Christians to speak the Word of God with boldness in the face of extreme persecution and danger (Acts 4:31). Note the three inseparable items: prayer, the Spirit's filling, and the Word of God. The result was boldness.

(5) As the church grew, more workers were needed, and the direction was to choose seven men of honest report, full of the Holy Spirit and of wisdom. This was done. They chose Stephen, a man full of faith and of the Holy Spirit, and others, doubtless likewise filled. Results: the Word of God increased, the number of disciples multiplied greatly, Stephen was full of faith and of power and did wonders and miracles, and the people were not able to resist the wisdom and the Spirit by whom he spake (Acts 6:1-10).

(6) Power to die triumphantly, even by martyrdom (Acts 7:55-60). Stephen was falsely accused and brought before the council. His face appeared like that of an angel (6:11-15). Then followed the marvelous address which ended with his death.

(7) Saul was saved that he might be filled with the Holy Spirit as a preparation for service (Acts 9:15-20).

(8) A revival was in progress in Antioch. The church in Jerusalem heard of it and sent Barnabas to help, because he was a good man, full of the Holy Spirit and of faith. Result: much people added to the Lord (Acts 11:22-24). The fruit of the Spirit is goodness and faith (Gal. 5:22). Barnabas then started out to find Saul, another Spirit-filled man, and this was the beginning of their great work together (Acts 11:25-30; 12:25; 13:1-3).

(9) Power to discern evil and courage to expose it. Paul told the sorcerer who he was, what he was, and who his father was. Result: faith (Acts 13:9-12).

(10) Paul, filled with the Holy Spirit, gave a wonderful message in Antioch, which brought results (Acts 13:48, 49), but which also caused trouble, and Paul and Barnabas were expelled from the city. The disciples were thus left alone to endure the persecution, but they were filled with joy and with the Holy Spirit (Acts 13:50-52).

(11) In Eph. 5:18 we have the positive command to the church to be filled with the Spirit. Some results will follow (Eph. 5:19 to 6:9):

1. Mutual spiritual help. "Speaking one to another" (19, R. V.). The wonders of the person and work of the Lord Jesus is the favorite topic of conversation and song.

2. Singing, not unto men nor for the applause of men, but unto the Lord (19). The desire for silly trash has slipped away from the Spirit-filled person, and he is surprised to find that he has no more relish for it. He delights to sing psalms and hymns and spiritual songs.

3. Giving thanks always for all things (20). He is in the eighth of Romans, the Spirit-filled-life chapter; hence he knows that all things work together for good and can trust God to keep away all that will not work for good (Rom. 8:28).

4. Submission one to another in the fear of God (21). This is something that the old man positively will not do; hence we have discords and divisions. The Holy Spirit accomplishes the submission by taking possession of the territory formerly occupied by the old man. Therefore be not half nor three-fourths nor nine-tenths filled, but **filled.**

5. The proper adjustment of the Christian family life (5:22 to 6:9). This includes submission of wife to husband, love of husband to wife, obedience of children to parents, faithfulness of parents to train children in the way and the ways of the Lord, obedience of the employed to the employer, humanity and kindness of the employer to the employed.

(12) Member-placing. The baptism with the Spirit gives

Christians their proper place in the body of Christ (I Cor. 12: 12-27). While it is true that this is spoken of the baptism rather than of the filling, yet since the baptism is doubtless the initial filling, the important subject well belongs here.

5. **When the fullness of the Spirit is received.**

(1) It must be after regeneration. That it is for Christians only is clear from the following facts:

1. The apostles, who were regenerated, were instructed to receive and did receive Him. (See above, paragraph 2, (1), 1.)

2. Some people of Samaria received the Word of God, believed, and were baptized in the name of the Lord Jesus. Then they were considered candidates for the receiving of the Holy Spirit, and they did so (Acts 8:5-8, 12-17).

3. Twelve disciples at Ephesus had not received the Holy Spirit since they believed (or, "did not receive Him when they believed," R. V.). They said that they had not heard that He had come. Many today can say the same thing. Paul taught them and they received Him (Acts 19:1-7).

4. Paul received Him after his conversion (Acts 9:17, 18; see context).

5. Whom the world cannot receive (John 14:16, 17).

6. Because ye are sons God has sent the Spirit into your hearts (Gal. 4:6).

7. He is Father's gift to His children (Luke 11:13). Jesus, as eternal life, is God's gift to the world (John 3:16; I John 5:11, 12; Rom. 6:23); the Holy Spirit is Father's gift to the Christian, His keeping power. We must also distinguish between the gift of the Spirit by God and the gifts of the Spirit given by Himself and distributed as He will (I Cor. 12: 4-11, 27-30).

8. The command to the saints (Eph. 5:18; compare Eph. 1:1).

9. Jesus died that the blessing of Abraham (righteousness, or justification) might come on the Gentiles (unsaved) through Christ Jesus, in order that we (who were unsaved but who have received the blessing of Abraham) might receive the Promise of the Spirit through faith (Gal. 3:13, 14, 6).

10. Jesus Himself was baptized, anointed, filled with the Holy Spirit (Luke 3:21, 22; 4:1, 14, 18; Acts 10:38).

(2) The ideal time to be filled with the Spirit is practically at the time of conversion, and we have examples of this in Acts 2:38-41 and 10:44-48. This is not saying that the two are identical nor that the one does not follow the other. Yet it is not God's plan that there should be a period of defeat between; He wants victory from the start.

(3) In other instances the Spirit was received after conversion, or regeneration (Acts 8:12-17; 19:1-7; 9:17, 18).

(4) Dr. R. A. Torrey, in "What the Bible Teaches," has the following good words: "The Baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. In regeneration there is an impartation of life, and the one who receives it is saved; in the Baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service." "The doctrine of the baptism with the Holy Spirit has been so allowed to drop out of sight, and the church has had so little expectancy along this line for its young children, that a large portion of the church is in the position of the churches in Samaria and Ephesus, where someone has to come and call the attention of the mass of believers to their privilege in the Risen Christ and claim it for them."

6. Every real Christian "has" the Holy Spirit, but the difference between before and after Pentecost is the difference beteween **with** and **in** (Rom. 8:9; John 14:17). Some prefer to say that the difference is between the indwelling and partial possession and the filling and complete possession. The former seems more in accord with Scripture.

7. "One baptism; many fillings" is not necessarily correct. As shown above, baptism and filling are practically the same. Perhaps the initial filling was known as the baptism. But the plan of God is to fill us and then keep us in such close touch and fellowship with Himself that we shall be kept filled. This is a part of the work of our Great High Priest. "Refill-

ing" is good, but being kept filled is far better. Acts 4:8; 7:55; 13:9 do not necessarily teach refillings nor special fillings, but because the people were filled they did thus and so. This, however, is far from denying that there were and may be refillings and special fillings.

8. Remember that "Christ in you, the hope of glory" (Col. 1:27) is the supreme object of the filling with the Spirit. The risen Christ is at God's right hand, partaking of the throne life of God and making it real to us through His Representative in us, the Holy Spirit. Hence we are connected with God through the Spirit here and the Lord Jesus there. Hence the greater works, the prayer life, and the obedience (John 14:11-17). If the Spirit abides, Christ abides (Rom. 8:9, 10; Eph. 3:16, 17). To be filled with the Spirit is to be filled with Christ, and since Christ is the fullness of God and of the Godhead (Col. 1:19; 2:9) to be filled with the Spirit is to be filled with all the fullness of God, which is the supreme object of redemption (Eph. 3:19; Col. 2:10, R. V. See Gal. 1:15, 16; 4:19). If we have received Him He is in us, and if He is in us we are in Him (Rom. 8:9). Therefore walk in Him (Gal. 5:16, 25; Col. 2:6; I John 2:6).

9. **Conditions for receiving the filling with the Spirit.**

(1) Salvation. Repentance and faith (Acts 2:38). Water baptism was needed as a sign and symbol of turning from sin to God, faith in Christ, and identification with Him in His death and resurrection.

(2) Know about it (Acts 19:2).

(3) Thirst (John 7:37-39; Isa. 44:3). This includes a conviction of the sin of the poor, unvictorious life one is leading, a realization of his own utter helplessness to become or to make himself better, and a real longing and hunger for the Spirit, a thirst for the water.

(4) See one's privilege and duty to be "free from the law of sin" (Rom. 8:2).

(5) Obedience (Acts 5:32). This includes two things:

1. Absolute surrender, a giving up, or yielding to God, voluntarily, fully, and finally. "The believer must lay his whole life on the altar, relinquish all right to its control, and

count himself henceforth and forever the Lord's. Surrender is a painful act. It means separation, sacrifice, self-denial, death to self (Lev. 8:1-13; Rom. 6:13; 12:1; Matt. 16:24). Self-denial, which is the essence of surrender, does not mean giving up **things**; it means giving up **self**" (Pardington's Outline Studies).

2. Promising the omniscient God, who cannot be deceived, that we **will** be obedient to Him in the future, the Spirit being our power.

(6) Ask (Luke 11:13).

(7) Receive (John 20:22). Do not keep on asking, but **take.**

(8) Have the assurance that He has come, according to His word. If He says that He will come and fill under certain conditions, and if we have met the conditions as far as we know, we have a right to claim the promise and believe that it is fulfilled. (See Rev. 3:20.) Give Him a real hearty welcome and thank Him for coming.

(9) Appropriate. If one is thirsty he must do three things: ask, take, drink. So he must get acquainted with the Holy Spirit and appropriate Him to meet each need as it comes.

(10) We must **trust** Him to do the work, and **let** Him work unhindered (Eph. 4:30-32; Rom. 8:13; Gal. 5:16; Isa. 59:19). Then there will be **growth** and **progress.**

53. SANCTIFICATION

1. One of the items in the work of the Holy Spirit in the believer is that of sanctification. (Article 51, 4, (3), 4.)

2. Sanctification and holiness are the same. The Greek word **hagiasmos** occurs ten times in the New Testament; five times it is translated "holiness" (Rom 6:19, 22; I Thes. 4:7; I Tim. 2:15; Heb. 12:14), and five times "sanctification" (I Cor. 1:30; I Thes. 4:3, 4; II Thes. 2:13; I Pet. 1:2). In the Revised Version the same word "sanctification" is used throughout. This is better and more correct. The same word with slight variations in form (**hagiotays** in Heb. 12:10 and

hagiosunay in Rom. 1:4; II Cor. 7:1; I Thes. 3:13) is translated "holiness" four times in both versions; also in the R. V. of I Cor. 1:12 (for "simplicity"). The word for "holiness" (R. V. "godliness") in Acts 3:12 is different and means **piety toward God, godliness,** while the one translated "holiness" in Luke 1:75; Eph. 4:24 (both versions) is from a word **(hosios)** which means **undefiled by sin, free from wickedness, pure, holy.** Thus the noun occurs seventeen (R. V. eighteen) times in the New Testament.

3. The verb **(hagiazo)** is translated "hallow" twice (Matt. 6:9; Luke 11:2) and "sanctify" twenty-seven times. The adjective **(hagios),** from the same root, is translated "holy" eighty times and "saints" sixty-two times. The other word for "holy" **(hosios),** adjective and adverb, occurs nine times. There is still another word, meaning **sacred, priestly, pertaining to God,** which occurs twice (I Cor. 9:13; II Tim. 3:15). The word "holy" in connection with the Spirit occurs nearly 100 times.

4. In the Old Testament the word "sanctify" occurs 106 times; "sanctuary," a sanctified place, 135 times (sixty-eight times from the same root and sixty-seven times from a slightly different one); "consecrate" seven times (Ex. 28:3; 30:30; Josh. 6:19; II Chron. 26:18; 29:33; 31:6; Ezra 3:5); "holy" 410 times; "holiness" thirty times; "hallowed" thirty-five times; "saints" thirty-seven times (eighteen times from this same word and nineteen times from a different one, meaning **good, pious).** These are all from the same root. They are also from practically the same word except "sanctuary" sixty-seven times, "holy" eight times, and "saints" nineteen times. Even these, with possibly twenty-four exceptions, have the same meaning as the others.

5. Thus the word in its various forms occurs 300 times in the New Testament and 760 times in the Old, or 1060 times in both. Of these, all but 108 are from the same Greek and Hebrew roots and mean the same thing. Of the 108, only thirty-eight have a different meaning from the others, and even their meanings are in harmony with the others. Quite an important doctrine!

6. The meaning of sanctification.

(1) The primary, root meaning of the word is **separation.** This separation, or setting apart, includes also dedication. Thus **sanctification,** in its general sense, is the separation and dedication of a person or an object to and for God, to belong wholly to Him and to be used for His glory (Psa. 4:3). This is not only the root meaning but it is also the meaning secured by a study of all the words noted above, with reference to each other.

(2) The word is used in the Bible in two senses, the formal and the moral. These should be carefully noted.

1. **The formal sense.** That which belonged to Jehovah, set apart for His service, was considered holy. Nothing is necessarily implied as to moral character, for that which was set apart might be days, seasons, places, objects used for worship, or persons. To sanctify anything, in the formal sense, was to separate it from common and profane use and to declare that it belonged to God (Num. 3:13; 8:17). Everything thus sanctified was considered holy. (1) Days and seasons were sanctified (Gen. 2:3; Deut. 5:12; Neh. 13:19-22; Joel 1:14; 2:15). (2) Places were sanctified, such as houses (Lev. 27:14), fields (Lev. 27:16-22), and the like. The mount upon which God was to meet Moses with the law was to be sanctified, or set off so that the people could not go up into it nor even touch it (Ex. 19:12, 23; Heb. 12:20). (3) The tabernacle and its furniture, and the offerings, were sanctified (Ex. 29:27, 33, 36, 37, 44; 30:25-29; 40:10, 11; Lev. 8:10, 11; Num. 7:1). The anointing sanctified. The altar was cleansed before it was sanctified. (4) The priests were first cleansed, ceremonially, by water, a type of regeneration. This must be done by Moses, not by themselves. After this they were anointed, which sanctified them (Ex. 29:4-9; 40:12, 13; Lev. 8:6, 12). (5) The first born of man and of beast was sanctified to God (Ex. 13:2; Num. 8:17). (6) Israel, as a nation, was sanctified (Ex. 19:5, 6, 10). (7) In the New Testament the formal sense is used of things, but sparingly (Matt. 23:17, 19; Heb. 9:13; I Tim. 4:5). (8) Every child of God is a "saint," or sanctified person, in this formal sense. He is "sanc-

tified in Christ Jesus"—the blood and the work of regeneration does this—and he belongs to God, although he may not be sanctified in the moral sense. This is sometimes called imputed sanctification.

Note.—Here doubtless belong those passages which deal with the thought of the sanctification of God. He is absolutely holy, and never needed to be made so. But He is also radically different and separated from the heathen gods and the god of this world (Ex. 15:11-18; I Sam. 6:20; Psa. 89:7; 99:2, 3), and when His people or His professed people live like the people of the world they bring Him and His great name down to the level of the god of this world, at least as far as the world sees. They have profaned Him and His name among the nations. Hence by cleansing and separating His people and making them different from the world He separates Himself and His great name and puts them where they belong (Ezek. 36:20-27; also 20:41; 28:25; 38:16; 39:27; compare Num. 20:12, 13; 27:14; Lev. 10:1-3; Isa. 5:16; 8:13; 29:23). This is also what "hallowed be thy name" means (Matt. 6:9). Therefore, to sanctify God (R. V., "Christ") as Lord in the heart is to separate Him from, and separate from Him everything which opposes Him and which He opposes (I Pet. 3:15). He himself does this by separating us to Himself.

2. **The moral, or ethical, sense.** This is the phase which is of special interest to the Christian. It is imputed sanctification imparted, or sanctification in the formal sense applied to Christians and made real by the indwelling Holy Spirit.

(1) Since no unclean person nor thing can be set apart to God for His use, sanctification includes and presupposes cleansing (John 15:3 with 17:17; Eph. 5:26, R. V. "sanctify, having cleansed;" Lev. 8:6-12). There is but one place where sanctification seems to be synonymous with cleansing, and that is when Hezekiah cleansed the temple after the wicked reign of Ahab (II Chron. 29:5, 15-18). Even then it is probable that the cleansing preceded the sanctifying, or the setting apart again for the worship of Jehovah. In the New Testament the work of cleansing is assigned to regeneration and is made a condition for admission into the family of God. (See Article 44.)

(2) Regeneration sanctifies. It is a part of sanctification; the beginning of it, the entrance into it. But the one stops while the other goes on. Both separate—the one sepa-

rates sin from the sinner and makes him a Christian; the other keeps the Christian separate from sin and makes him a vessel "meet for the Master's use, prepared for every good work" (II Tim. 2:21). It is one thing to be cleansed, another thing to be kept clean; one thing to be healed of a disease, another thing to be kept from it so that one may not have it again.

(3) **Sanctification,** then, is continued separation from defilement and uncleanness (Ex. 19:10, 14; Lev. 11:44; Josh. 7:13; I Thes. 4:3, 7; I Cor. 6:9-11).

(4) If sanctification, in this sense, follows cleansing, or the work of regeneration, it must be a second work. It should follow regeneration closely. Since, however, because of inadequate teaching or for some other reason this does not always occur and God's plan is not always realized, there must often be an element of cleansing in it on account of the lack of proper victory since regeneration.

7. **The Sanctifier.**

(1) **God.** The God of peace Himself has called us to it and will do it (I Thes. 5:23, 24). He is both the Old and the New Testament Sanctifier (Lev. 20:8; 21:15, 23; Jude 1). The book of Leviticus deals almost entirely with this great subject.

(2) **The Lord Jesus Christ.** He purchased it: His blood was the price paid. God appointed Him to be the sanctification of His people (I Cor. 1:30). He (1) did it by His blood and by His name (Heb. 10:10; 13:12; I Cor. 6:9-11), and (2) does it by His life and His union with the believer (Heb. 2:11; Eph. 5:25, 26). He himself is the great wall of separation between the believer and the enemy.

(3) **The Holy Spirit.** He is the God-provided Workman to do the work (II Thes. 2:13; I Pet. 1:2; Rom. 15:16; I Cor. 6:9-11). Jesus purchased sanctification and the gift of the Spirit by His blood, and is now at the right hand of God, but He indwells the Christian as Subduer and Sanctifier through the Holy Spirit.

(4) **The Word of God** (John 17:17; Acts 20:32). This is the instrument which the Holy Spirit uses to do the work

of cleansing and sanctifying. (See John 7:38, 39; Eph. 5:25, 26).

(5) We are told to sanctify ourselves (Ex. 19:22; Lev. 11:44; 20:7; Josh. 3:5; 7:13; I John 3:3; II Cor. 7:1). Thus we are, by a definite act of the will, to separate ourselves, to renounce evil in every form, to surrender ourselves to the Holy Spirit, and to trust God to make good the separation through the power of the Holy Spirit.

(6) Hence we may say that God is the Contractor, Jesus the Purchaser, the Spirit the Workman, the Word the Instrument, and the Christian is the subject and the one who wills it.

8. **Gospel sanctification** is a work of the Holy Spirit in the Christian, separating and keeping him separated from sin unto God (Psa. 4:3). This He does by indwelling and filling and controlling. It is first the workman, then the work. It includes separation, dedication, and filling.

9. Sanctification is not the extinction or annihilation of evil, but our voluntary separation from it, a yielding to God and a putting away, or putting out, of the "old man" by the power of the Holy Spirit (Rom. 6:13, 19; Eph. 4:22; 5:18; Col. 3:9). It is a characteristic of the "new man" (Eph. 4:24); the normal condition of Christian living (Luke 1:74, 75).

10. **The means of sanctification.**

(1) The blood (Heb. 10:10; 13:12, 20, 21; I John 1:7). Just as the blood of the lamb put a separation between Israel and Egypt (Ex. 12:7-11), so the blood of Jesus, the Lamb of God, separates from sin and the world unto God.

(2) The name of Jesus (I Cor. 6:9-11).

(3) The Word of God (John 17:17; Acts 20:32).

(4) Chastisement (Heb. 12:10, 11). Very often this is an effective and necessary method of separation and teaching and searching, but doubtless in every case in which it is used God would have preferred a different way.

(5) Yielding to God to become servants of righteousness (Rom. 6:19, 22).

(6) Presenting the whole being a willing sacrifice to God (Rom. 12:1, 2).

(7) Faith (Acts 15:9; 26:18).

(8) A complete and unconditional surrender to God, a dedication of self to Him, and a reception and appropriation, as our sanctifier, of the personal Sanctifier, God, in the person of the Holy Spirit, the "Spirit of Holiness" (Rom. 1:4). This is not attaining a blessing, but obtaining the Blesser. The Blesser always brings the blessing. He abides.

11. The time of sanctification.

(1) All Christian teachers admit that sanctification is necessary and required, but they differ as to the time when it is to take place. There are three theories:

1. At regeneration. This is true in the formal sense (see above, 6, (2), 1), but it cannot be true in the moral sense (6, (2), 2). In both Old and New Testaments, only God's people are called upon to be sanctified. It necessarily follows regeneration.

2. Between regeneration and death. Here we find two theories: (1) That it is a gradual growth from regeneration. (2) That it is instantaneous, but having a progressive side.

3. At death. The entire Scripture teaching on the subject is most eloquent against this. The commands, means, results, and extent utterly forbid such a thought.

(2) Sanctification is both instantaneous and progressive.

1. Instantaneous.

(1) In the formal sense it is instantaneous only. When a person yields, repents, receives Christ, and believes that the work is done he is not only justified and regenerated, but he is also, in this first and formal sense, sanctified (I Cor. 6:11; Heb. 10:10, 14). Hence Christians are called "saints" (Rom. 1:7; I Cor. 1:2, omitting italicized words, II Cor. 1:1). "If a man is not a saint he is not a Christian; if he is a Christian he is a saint. In some quarters people are canonized after they are dead; the New Testament canonizes believers while they are alive" (Evans, Great Doctrines).

(2) In the moral sense it is (1) instantaneous, a definite act of yielding to God, of waiting upon God for the filling of the Holy Spirit and enduement of power, and of claiming and receiving this fullness by faith as a part of our redemption rights (Luke 24:49; John 20:22; Acts 1:4, 5, 8).

This must be done with the whole heart and will before the Spirit can have a surrendered life in which to do His transforming work (II Cor. 3:18). This is a definite experience bringing definite results.

2. Progressive.

In the moral sense it is (2) progressive, a subduing of the heart by Jesus, who is now, in a very real sense, Lord; a yielding to Him of the results of the old nature as they come up, the sins, faults, and desires as they are shown in the Word, the mirror and the Spirit's instrument (Jas. 1:22-25; Psa. 119: 105; John 17:17; Eph. 5:25, 26); a pruning process (John 15:1-3); often a chastening process (I Pet. 1:7; 4:12. 13); a growing in (not into) grace and the knowledge of Him (II Pet. 3:18); an abounding more and more in love and in a godly walk (I Thes. 3:12; 4:1, 10); a bringing of every thought into captivity to the obedience of Christ (II Cor. 10: 5), etc. The separation from each sin (anger, pride, etc.) as it comes up and is definitely handed over to the Sanctifier for crucifixion may be instantaneous, but He does not do all His work in an instant, and it seems to be the experience of most people that the things which hinder are dealt with individually. As we look into the mirror and see the blemishes, we do not grieve the Spirit by trying to free ourselves from them, but we deal with Him and trust Him to put them away from us (Eph. 4:30, 31). While it is true that the Spirit does not reveal all defects and unclaimed territory at once, yet it is also true that at the moment anything like this is revealed we can and should claim and secure complete and instantaneous and permanent victory.

(3) Sanctification in its final form, complete in every way as to spirit, soul, and body, when we shall be like Him, be free from pain, death, etc., will take place not at death, but at the coming of the Lord (I Thes. 3:12, 13; 5:23, R. V., I John 3:2; Phil. 3:20, 21).

12. The extent of sanctification (I Thes. 5:23, 24).

(1) Sanctified wholly, or through and through.

1. The spirit, the highest nature in man, that which was made in the image of God and which is capable of know-

ing, loving, enjoying, and glorifying Him. It is dead in the unsaved man but alive and lively in the Christian. A sanctified spirit is separated from spiritual pride, unbelief, selfish ambition, and all other "defilement of the spirit" (II Cor. 7:1) and from everything that hinders our best communion with God, and is dedicated to Him to know, love, trust, and obey Him, and to be filled with His Spirit and with the knowledge of His will (Col. 1:9-12).

2. The soul, or life. This is the animal, or physical, life, that which man has in common with the beasts (Job 12:10 and others). It is also the seat of the understanding, tastes, sympathies, affections, passions, desires, and appetites. These exist in the beast, were raised to a high degree in man as God made him, are made sinful and degraded in man as sin made him, and are restored to the normal in redemption. A sanctified soul is one in which all these parts, the intellect, memory, imagination, tastes, talents, affections, desires, appetites, and such like, are wholly given to God, dedicated to His service, and under the control of His Spirit.

3. The body, or the material part of man, "the house we live in." It was created immortal, but when sin entered it became mortal (Gen. 2:17; Rom. 5:12). The Bible teaches that the body is a very important and highly honored part of man, so much so that God Himself, in the person of Jesus Christ, became a man with a human body (Heb. 2:14; John 1:14). The body of the Christian is the dwelling-place of the Holy Spirit (I Cor. 3:16; 6:19). A sanctified body is one whose every part, eyes, ears, tongue, hands, feet, and all are separated to God from the worldliness and sin of the world and dedicated to Him for His service exclusively. (See II Cor. 7:1; I Thes. 4:3-8.)

(2) Preserved blameless unto (R. V., "at," literally, "in") the coming (presence) of our Lord Jesus Christ. If we are to be all this at His coming the work must be done before He comes.

(3) The God of Peace Himself is the Sanctifier, the Faithful Caller, and the Doer. This He does by the filling with the Spirit.

13. **Entire sanctification** is the state of being **filled** with the Holy Spirit. It is a life of victory as long as one is thus filled. This filling is not optional; it is commanded (Eph. 5:18).

14. Sanctification is God's provision, God's will, and God's call (Heb. 9:13, 14; 10:10; I Thes. 4:3, 7; 5:23, 24).

15. **Results of sanctification.**

(1) It brings salvation (II Thes. 2:13). This is neither justification nor regeneration but it is the process of being kept saved from the power and dominion of sin by the indwelling Holy Spirit. A present salvation.

(2) It will result in seeing the Lord (Heb. 12:14; Matt. 5:8). We are to desire and pursue after it.

(3) It causes one to live as a servant of righteousness (Rom. 6:19).

(4) It causes one to bring forth fruit corresponding to holiness, or sanctification (Rom. 6:22).

(5) It keeps one separated from the sins of the body (I Thes. 4:3-7).

(6) It makes one meet for the Master's use (II Tim. 2:21).

(7) It brings us into oneness with the Sanctifier, so that He is not ashamed to call us brethren (Heb. 2:11; 12:10).

(8) It secures an inheritance (Acts 20:32; 26:18; Rom. 8:2-18).

54. WAITING

1. While there are many things that the Christian has now, such as justification, regeneration, sanctification, and many other benefits of the finished work of Jesus, yet there are other things for which he is waiting.

I. Adoption

1. The word translated "adoption," "adoption of sons," and "adoption of children" occurs five times and means **son-placing.** It is in no way connected with regeneration, which is **son-making.** It is entirely future.

2. The word "adoption" is a Roman word and refers to the

time when the senator's son became "of age" and the heir to his father's possession. At that time the father took him into the senate and publicly took off the toga of boyhood and put upon him the toga of manhood. This was **adoption.** It might well be translated "majority." It has no reference to our modern thought of adoption, the taking by one man of the son of another to be his son in position and advantages. We are sons now, with all the spiritual rights and privileges of this present age, thus partaking of the divine nature (II Pet. 1:4). "All things in the house are ours." But this is not by "adoption" but by birth. We cannot very well be both born and adopted, according to the commonly understood meaning of the latter term.

3. We are nowhere told that adoption is a present possession. On the contrary

(1) We have the "Spirit of Adoption," or the Spirit as the pledge and earnest of adoption (Rom. 8:15; Eph. 1:13, 14).

(2) We are waiting for the adoption, which is a phase of and occurs at the time of the redemption of the body, the resurrection (Rom. 8:23).

(3) We are redeemed that we might receive the son-placing, or adoption of sons (Gal. 4:5).

(4) We, saints, are predestinated unto the adoption (Eph. 1:5).

II. Resurrection of the Body

1. Taught in the Old Testament.

(1) With some probability (Psa. 16:9-11; 17:15; 49:15; 73:24).

(2) With more probability (Job 14:13-15; Hos. 13:14).

(3) With certainty (Job 19:25-27; Isa. 26:19; Dan. 12:1-3).

(4) Illustrations: (1) The widow's son (I Kings 17:17-24). (2) The Shunammite's son (II Kings 4.32-37). (3) The man whose body touched the dead body of Elisha (II Kings 13:21).

2. Taught in the New Testament.

(1) The resurrection of the just (Luke 14:13, 14).

(2) The resurreciton of all who are in their graves. They who have done good and they who have done evil shall come forth. Two resurrections here, a resurrection of life and a resurrection of judgment. Nothing is stated as to time (John 5:28, 29). Compare Dan. 12:2.

(3) A resurrection of the dead, both of the just and of the unjust. Two resurrections. No time stated (Acts 24:15).

(4) Jesus will raise the righteous "at the last day" (John 6:39, 40, 44, 54). This is at His coming at the close of this age.

(5) The resurrection of those who are Christ's, the dead in Christ, will take place at His coming (I Cor. 15:22, 23; I Thes. 4:13-16). They are "blessed and holy." This is the "first resurrection," and is confined to the righteous dead alone (Rev. 20:4-6). A "first" makes necessary a second.

(6) The rest of the dead (all, minus the righteous) will be raised after the millennium of one thousand years (Rev. 20:5, 11-13). This is the second resurrection.

(7) Thus we see that the time, the persons, and the issues of the two resurrections are entirely different.

(8) Peter and John preached the resurrection from the dead (Acts 4:2).

(9) Paul did the same (Acts 17:18, 32; 23:6; 24:15; I Cor. 15:12-55).

(10) God, by His power, will raise the dead (Rom. 4:17; I Cor. 6:14; II Cor. 1:9; 4:14).

(11) The resurrection is a first principle of the gospel (I Cor. 15:13, 14; Heb. 6:1, 2).

(12) The nature of the resurrection body.

1. It will be like Christ's body (I John 3:2; Phil. 3:20, 21). (1) A glorious body (Phil. 3:21). (2) A real body with flesh and bones, hands and feet, able to eat, talk, etc. (Luke 24:39-44), recognizable (Luke 24:31; John 20:16), powerful to appear when the door is shut, and to vanish (John 20:19, 26; Luke 24:31).

2. It will be as the angels in that there will be neither marriage nor death (Luke 20:35, 36).

3. In I Cor. 15:35-57 it is characterized as follows:

(1) It will not be the same body that was laid in the grave, although its identity and individuality will be preserved (35-37). (2) It will be a body which God will give to each one as He wills; these bodies will differ from one another (38-41). (3) It will be incorruptible, not subject to decay (42), (4) glorious (43), (5) powerful, not subject to weariness nor weakness (43), (6) spiritual, the spirit being its life (44-46), (7) heavenly (47-49). (8) It will not have flesh and blood, but it will have flesh and bones; hence it will not be pure spirit (50; Luke 24:39). (9) It will be a changed body (51, 52). (10) It will be incorruptible and immortal (53). Hence it will be victorious over sin, death, and the grave (54-57). It will be in every way an improvement over the old body.

(13) Illustrations: (1) Jairus' daughter (Matt. 9:18, 25). (2) The widow of Nain's son (Luke 7:11-15). (3) Lazarus (John 11:14, 43, 44). (4) Many saints at the death of Christ (Matt. 27:52, 53). (5) Dorcas (Acts 9:36-41).

(14) The crowning illustration and the proof and pledge of the resurrection of the body is the resurrection of the Lord Jesus. (See Article 37.)

(15) At death the body goes into the ground to await the resurrection. The spirit of the Christian goes immediately to heaven, a place of conscious happiness in the presence of God, "with Christ" (Eccl. 12:7; Acts 7:59; II Cor. 5:6, 8; Phil. 1:21-24). It is thought by many that during this time the spirit has some sort of a body but not the resurrection body. This is quite possible. The spirit of the unsaved goes immediately to hell, a place of conscious punishment (Luke 16:22-24). Likewise he also may have some sort of body.

III. Judgment and Rewards

1. "It is appointed unto men once to die, and after this (cometh) judgment" (Heb. 9:27, R. V.). "He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained" (Acts 17:31). See Psa. 96:13; 98:9.

2. The word translated "judgment" means **separation, selection, decision.** As used in this article, **A judgment** is an event in which God (1) brings special and definite punishment upon an individual because of sin, and (2) manifests His righteous decisions by giving various rewards to the righteous and different degrees of punishment to the wicked, according to their works.

3. **The Judge.** God has appointed Jesus Christ as the Judge, "because He is the Son of Man" (John 5:22, 23, 27; Acts 10:42; 17:31; II Cor. 5:10; II Tim. 4:1). As God He is omniscient, competent, and just, and as man He is sympathetic, merciful, and faithful.

4. Three judgments are all that need to be considered in this article. These do not include the judgment of the living nations (Matt. 25:31-46), which will take place at the coming of the Lord and after the marriage supper of the Lamb and the judgment of the saints (Matt. 25:1-30).

(1) **As to sin.** At the cross. Jesus, the future Judge, was judged, condemned, and executed by wicked men (Mark 14:55-64; 15:20-25; Acts 2:23). He was, by the Father, made sin and a curse for us, and, by His death, redeemed us from the curse and put away the sin (II Cor. 5:21; Gal. 3:13; Heb. 9:26; Col. 2:14; Rom. 5:8; I Pet. 2:24). Hence the judgment of the cross for sin is past, God having dealt with it there and judged it in the person of His Son. This judgment covers every past sin of everyone who receives Jesus as his Substitute, Saviour, and Lord and identifies himself by faith with Him in His death and resurrection; hence it avails for believers only (John 3:16-18; 5:24, R. V., Rom. 8:1). It also covers confessed sins after conversion. This execution of judgment upon Jesus was the momentous event which brings condemnation upon the unbeliever (John 3:18, 19; 16:8, 9).

(2) **As to works. The believer.** At the coming of the Lord and after the first resurrection the living saints and those raised from the dead must appear before the bema, or judgment-seat, of Christ to receive rewards or to suffer loss, according to their works (Rom. 14:10, 12; I Cor. 3:8-15; II Cor.

5:10; Luke 14:14; Rev. 22:12). Here we get the praise of God (I Cor. 4:5), the five crowns as rewards for service, and the abundant entrance (see Article 4, paragraph 3, (3)-(7) and 4, (1)-(6)).

(3) **As to works. The unbeliever.** After the Millenium and the brief apostasy that follows (Rev. 20:5-10), the rest of the dead, the wicked dead, those whose names will not be found in the book of life, will be raised and judged at the Great White Throne, according to their works. This will determine the degrees of punishment then future (Rev. 20:11-15; compare Luke 12:47, 48). Christ will be the judge, and the judgment will include the living and the dead (John 5:22; II Tim. 4:1, R. V.). It will be the last judgment.

IV. Glorification

1. **Glorification** is the state of being glorified. **To glorify** is to make glorious. **Glorious** means full of glory.

2. **Glory.** The word "glory" is not easily defined. There are some statements, however, that will give ideas as to the greatness of this wonderful word in the sense needed in this article. It is, first of all, God Himself, His essential Being, what He is (Isa. 33:21; Acts 7:2; Eph. 1:17). He is "the God of Glory," "the Father of Glory," and the like. Second, it is God as revealed in Jesus Christ who is the "brightness (effulgence) of His glory," the "Lord of Glory," and the Revealer of the Father (Heb. 1:3; I Cor. 2:8; II Cor. 4:6; John 1:14, 18; Matt. 11:27). Third, it is God as revealed in His works, notably that of creation (Psa. 8:1; 19:1; 111:3; Isa. 40:28). It is also God glorious in power, holiness, name, majesty, praises (Ex. 15:1, 6, 11; Psa. 66:2; 72:19; 145:5, 12). The glory of God was too powerful even to be seen by Moses, but he was given a manifestation of it in God's goodness, grace, and mercy (Ex. 33:18-23; 34:5-7). So the word means splendor, brightness, majesty, praise, and all that is Godlike.

3. The clear and full manifestation of God's glory is made in the history of redemption. His grace is exclusively God-like, hence glorious (Eph. 1:6; John 1:14), being "His free, self-moving love, bestowing good without money and without price upon the needy and unworthy" (Candlish). The Lord Jesus glorified God in His incarnation (John 1:14; Luke 2:12-14) and during His life and work on earth (John 17:4), and that glorification was finished when He died, rose, and ascended, or at His resurrection, ascension, and enthronement (John 13:31, 32; 7:39). Then came the restoration of that wonderful life of glory which He had with the Father from all eternity down to the time of His incarnation, and which included the most intimate fellowship and communion of life and glory (John 17:5, 24).

4. Our glorification, then, is located; beginning at the resurrection of the body, as did His. Jesus "was not yet glorified" before this, although He glorified the Father. While we were created for the glory of God (Isa. 43:7), sin caused us to come short of the glory of God (Rom. 3:23), justification caused us to see and rejoice in the hope of the glory of God (Rom 5:1, 2), while that hope is partly and doubtless largely realized by the Spirit-filled life (John 16:13, 14), and while the mission of the church is to glorify God (Eph. 3:21), yet this is not our glorification, but His. Spiritually we are one with the Lord, raised and seated with Him in the heavenlies (Eph. 2:6) and so we share His present glory to some extent, and the Christian life is indeed "glorious," but this is not our glorification. Our glorification, as did His, includes a glorified body, which is ours at the resurrection (I Cor. 15:41-43), or at the "change" if Jesus comes before death (I Cor. 15:51-53; Phil. 3:20, 21; Col. 3:3). Then "we shall be like Him, for we shall see Him as He is" (I John 3:2). So for the Christian it is life, death, resurrection, glory; or life, change, glory. It will be glory, anyhow.

5. Glorification was God's gracious purpose from past eternity; hence it is indicated in the past tense in Rom. 8:30.

V. Seven Expressions

There are seven wonderful expressions which cluster around the glorious event of the Coming of the Lord. For the realization of these we are waiting.

1. "The glory which shall be revealed in us" (Rom. 8:18).
2. "The manifestation of the sons of God" (Rom. 8:19).
3. "The glorious liberty of the children of God" (Rom. 8:21).
4. "The adoption" (Rom. 8:23).
5. "The redemption of our body" (Rom. 8:22).
6. "The redemption of the purchased possession" (Eph. 1:14).
7. "The day of redemption" (Eph. 4:30).

55. WHAT GOD IS ABLE TO DO

1. Save to the uttermost (Heb. 7:25).
2. Keep what we commit (II Tim. 1:12).
3. Keep us from falling (Jude 24).
4. Succor them that are tempted (Heb. 2:18).
5. Make us stand (Rom. 14:4).
6. Deliver (Dan. 3:17; 6:20, 22).
7. Do exceedingly abundantly (Eph. 3:20).
8. Subdue all things unto Himself (Phil. 3:21).
9. Perform His promises (Rom. 4:21).
10. Build up believers (Acts 20:32).
11. Make all grace abound (II Cor. 9:8).
12. Give much more (II Chron. 25:9).
13. Raise the dead (Heb. 11:19).
14. Raise up children from stones (Matt. 3:9).

56. GOD OUR FATHER

1. One of the most beautiful words of Scripture is the name "Father." As applied to God it is almost exclusively a New Testament term. The thought of God as Father is very spar-

ingly expressed in the Old Testament, but it is found in connection with Israel in covenant relation (Deut. 32:6; II Sam. 7:14; Isa. 63:16; 64:8; Jer. 3:4, 19; 31:20; Mal. 3:17).

2. Jesus introduced the word "Father" in its family relationship. It is found seventeen times in the "Sermon on the Mount" (Matt. 5 to 7); three times in chapter 5, twelve times in chapter 6, and twice in chapter 7. The word implies a family, a birth, and children. This great message contains the laws of the spiritual kingdom, the rules of the family life. Jesus had already taught concerning the new birth and the kingdom of God (John 3:1-7; compare Rom. 14:17). This new birth is also necessary for entrance into the kingdom of heaven, which is the same as the kingdom of God (Matt. 18:3; see Article 61). Now He talks to the disciples as children of their heavenly Father and as subjects of the new, spiritual kingdom that He was about to introduce. He tells them what Father expects of them and what they may expect of Father.

3. As applied to God, the word "Father" occurs about 270 times in the New Testament. Of these, 122 are in John's Gospel and forty-five in Matthew. Note a few of these references, and note also the frequent use of the words "your" and "thy."

(1) A shining Christian glorifies his ("your") Father in heaven (Matt. 5:16).

(2) Love is a characteristic of the children of their ("your") Father in heaven (Matt. 5:44-48).

(3) "Thy" Father's open reward in answer to prayer to "thy" Father (Matt. 6:1, 4, 6, 18).

(4) "Your" Father knoweth your need (Matt. 6:8, 32).

(5) The address of the model for prayer (Matt. 6:9). Who can offer this prayer? Those, and those only, who have been born into the family and who can, therefore, say "our Father." Jesus a second time gave practically the same form in reply to the request, "Lord, teach us to pray" (Luke 11:1-4).

(6) "Your" heavenly Father will forgive your trespasses if you will forgive others; otherwise not (Matt. 6:14, 15).

Remember that this is family life and beware of the loose teaching that a child of God can be forgiven while he refuses to forgive others.

NOTE.—Eph. 4:32 in no way contradicts this; it gives to the child of God the exhortation to forgiveness and the basis for it, while this (Math. 5:12, 14, 15) gives him the measure of forgiveness.

(7) "Your" heavenly Father feeds the fowls; surely He will care for you (Matt. 6:26-32).

(8) "Your" Father in heaven will give good things to you who ask (Matt. 7:11).

(9) "Your" Father notices the little things (Matt. 10:29, 30).

(10) Not the will of "your" Father that any should perish (Matt. 18:14).

(11) "Your" Father is merciful; so must ye be (Luke 6:36).

(12) "Your" heavenly Father will give the Holy Spirit to you who ask (Luke 11:13).

(13) It is "your" Father's good pleasure to give you the kingdom (Luke 12:32).

(14) Worship the Father in Spirit and in truth (John 4:21-23).

(15) Jesus is the way to the Father (John 14:6).

(16) Asking and receiving glorifies the Father (John 14:13).

(17) Fruit-bearing glorifies the Father (John 15:8).

(18) Ask the Father (John 15:16).

(19) Fellowship with the Father (I John 1:3).

(20) Know the Father (I John 2:13).

4. A part of the work of the Holy Spirit in the believer is to make God real as Father and to cause him to really know God as Father, to have fellowship with Him, to enjoy Him, and to trust Him (Rom. 8:16). He makes the believer child-like. The real essence of the Christian life is having a good time with Father. Many who are really sons say "Our Father" with little realization of what it means. In the parable of the Prodigal Son, the elder son was living as a mere servant, far beneath his privileges, not asking for gifts and angry because

the gifts were bestowed upon another. He knew very little of the reality of sonship, fellowship, and partnership (Luke 15:25-31).

5. The Fatherhood of God is a blessed truth, but beware of Satan's lie, the universal Fatherhood of God. God is a Father; He has a family, and that family is rapidly increasing by the souls won to Jesus Christ. Part of the family is on earth and part has gone on to be with the Lord, but it is the same unbroken family still (Eph. 3:14, 15). But the devil also has a family (John 8:44; I John 3:10; Acts 13:10; Matt. 13:38), and his children are called by various other names besides "children of the devil," such as "children of disobedience," "children of wrath," etc. (Eph. 2:2, 3). (See Article 18.) He works in them to keep them. The only way to get them from Satan's family into God's family is by the new birth, a work of the Holy Spirit alone (John 3:3-7). This is salvation (Titus 3:5). It is our privilege to win as many as possible.

57. THE CHRISTIAN'S FAITH IN GOD

1. This is a continuation of Article 42. The sinner is called upon to believe God as God; the Christian is expected to believe God as Father. Hence this study is vitally connected with the preceding one (56), as well as with the following one (58).

2. In Mark 11:22 we are told to "have faith in God," that is, believe God. But why should we believe God? Who is God? For one thing, He is the God of Abraham, of Isaac, and of Jacob (Matt. 22:32). What did He do for Abraham that would encouage us to believe Him? Read the life of Abraham and find out (Gen. 12-25; Rom. 4:17-25). What did He do for Isaac? (Gen. 21-28). For Jacob? (Gen. 25-49). Read also of the many other examples of faith, such as Jehoshaphat (II Chron. 20), Hezekiah (II Chron. 29-32), and Nehemiah. See also the list of great examples in Heb. 11, and what they did through faith. Read the lives of George Müller, Hudson Taylor, and numerous others.

3. But the most personal and precious of all is the fact that God is Father. May the Holy Spirit make Him real as such and produce in our lives that precious portion of His fruit, faith (Gal. 5:22)! If God is Father the question is not, why should we believe Him? but, why should we doubt Him? We believe what men tell us, and accept their promises, unless we know them to be liars. Is God a liar? It is no wonderful thing for one who is His child to believe Him. It is disgraceful to do otherwise. A child does not think of doubting his parents. It should be, "God says so, that is sufficient."

4. Not only are we saved by faith, but the Christian life is preëminently a life of faith from beginning to end. We stand by faith (II Cor. 1:24), walk by faith (II Cor. 5:7), live by faith (Gal. 3:11). "Without faith it is impossible to please Him" (Heb. 11:6). No one is pleased if another even acts as if he doubted his word. There are two persons to whom all things are possible, God and the believer (Mark 9:23; 10:27), and it is a sin to doubt (Rom. 14:23). Unbelief is a hindrance to mighty works (Matt. 13:58; 17:19, 20), and Jesus often upbraided His disciples for their unbelief (Mark 4:40; 6:6; 16:14; Luke 8:25). Unbelief is the key to much of the misery that is in the world today, for faith would bring prayer and the two would bring salvation and end wretchedness. God is seeking people who will dare to believe Him for great things in order that He may do great things with and through them.

5. Faith is the underlying grace for everything that is pleasing to God. Hence it is Satan's business to undermine it as far as possible by bringing in doubt, worry, anxiety, haste, and the like, and thus hinder our prayer life, fellowship, and power (Isa. 26:3, 4). Doubt keeps one from the Canaan life (Heb. 3:12 to 4:11). One who has not gone on to receive the fullness of the Spirit is usually weak in faith and is not able to trust God for large things. He is more on the material line and prefers to walk by sight and depend upon himself. Hence God cannot use him as He can the Spirit-filled one.

6. **Sources of faith.** Faith, in the Christian life, is the gift of God (Rom. 12:3; Eph. 6:23; Phil. 1:29). Although this is so, yet we are told to follow after it (I Tim. 6:11; II Tim.

2:22). Various ways of receiving this gift from God are placed within our reach.

(1) God Himself (Mark 11:22). Study God and about God and get acquainted with Him. Find out who He is, what He has done for others, and what He will do for us.

(2) By receiving the Holy Spirit and then partaking of His fruit and gift (Gal. 5:22; I Cor. 12:4, 8, 9; II Cor. 4:13; Acts 6:5, 8; 11:24).

(3) By looking from self unto Jesus, the greatest example of faith and the Author and Finisher of our faith (Heb. 12:2).

(4) By hearing the Word of God (Acts 4:4; 18:8; Rom. 10:14, 17; Eph. 1:13; Heb. 4:2; I Thes. 2:13).

(5) By looking, not at circumstances but at the promises of God (Acts 27:20-25; Rom. 4:17-21), and the power of God (I Cor. 2:5).

(6) By studying the lives of the great crowd of witnesses mentioned in Heb. 11:1 to 12:1.

(7) By laying aside the weights and the besetting sin of unbelief (Heb. 12:1). If Satan sees that he cannot make us throw aside Christianity altogether, he will put weights upon us, little annoying things, doubt, care, and the like, to hinder faith.

(8) By grace (Acts 18:27).

(9) By the righteousness of God and of Jesus (II Pet. 1:1).

(10) By prayer, especially for increase of faith (Mark 9:24; Luke 17:5, 6; 22:32; II Cor. 10:15). God gives His gifts in answer to prayer. Faith is also a gift and part of the fruit of the Spirit, and the Spirit is given in answer to prayer (Luke 11:13).

7. **What Christians must do in regard to faith.**

(1) Continue in, grounded and settled, so as not to be led away by false teaching (Col. 1:23; I Tim. 2:15; Acts 14:22). Continuing in implies getting into.

(2) Be steadfast in (Col. 2:5). This is necessary in order to resist the devil (I Pet. 5:8, 9).

(3) Be established in (Col. 2:7; Acts 16:5).

(4) Stand fast in (I Cor. 16:13). A source of strength.
(5) Have boldness in (I Tim. 3:13).
(6) Hold (I Tim. 1:19; 3:9).
(7) Hold fast the form of sound doctrine in (II Tim. 1:13; Titus 1:13; 2:2).
(8) Follow after (I Tim. 6:11; II Tim. 2:22).
(9) Fight the good fight of (I Tim. 6:12).
(10) Hold fast the confession of (Heb. 10:23).
(11) Have unfeigned faith (I Tim. 1:5; II Tim. 1:5).
(12) Not depart from (I Tim. 4:1; 5:12; 6:10, 21).
(13) Be an example of (I Tim. 4:12).
(14) Be nourished in the words of (I Tim. 4:6).
(15) Abound in (II Cor. 8:7).
(16) Add other things to (II Pet. 1:5).
(17) Be rich in (Jas. 2:5).
(18) The saints of the different churches were commended for their faith (Rom. 1:8, 12; Eph. 1:15; Col. 1:4; I Thes. 1:3, 8; 3:5-7; II Thes. 1:3, 4, 11; Phile. 5).

Note.—While it is true that in some of these verses "the faith" may, and doubtless does, refer to doctrine, yet this is not always a necessary inference, since it is rather the rule that, in Greek, abstract nouns take the article, even when that article cannot be expressed in English. But even so, when doctrine is called "the faith" it is because faith in God is back of it.

8. **Character of real faith.**
(1) Precious (II Pet. 1:1).
(2) Most holy (Jude 20).
(3) Unfeigned (I Tim. 1:5; II Tim. 1:5).
(4) A works-producing faith (Jas. 2:14-24; Eph. 2:10). We are saved by faith without works but not by that faith that is without works.
(5) A faith that works by love (Gal. 5:6). Faith begets love and love begets works.
(6) A faith that obeys God's commands (Heb. 11:8, 17; Rom. 1:8 with 16:19, 26). See Article 59.

Works and obedience are fruit of saving faith and proofs of the genuineness of it.

9. **Faith illustrated by works.** The following twelve per-

sons proved their faith by their works. Study the references and find (1) what each believed for and (2) what each did as an example of faith. (1) The centurion (Matt. 8:5-10, 13; Luke 7:2-10), (2) The paralytic (Matt. 9:2-8; Mark 2:3-12), (3) The woman with the issue (Matt. 9:20-22; Mark 5:25-34), (4) The two blind men (Matt. 9:27-30), (5) The Syrophenician woman (Matt. 15:21-28; Mark 7:24-39), (6) Blind Bartimæus (Mark 10:46-52; Luke 18:35-43), (7) The woman in Luke 7:36-50, (8) The leper (Luke 17:12-19), (9) The nobleman (John 4:46-53), (10) The man at the Beautiful Gate (Acts 3:2-16), (11) The cripple at Lystra (Acts 14:8-10), (12) Abraham (Rom. 4; Gal. 3:6; Jas. 2:23).

10. **Tried faith, or faith tested.**

(1) It works patience (Jas. 1:3). It takes patience to believe God and wait.

(2) It brings joy (Jas. 1:2, 3).

(3) Tested faith is purified faith and is much more precious than purified gold, because of the glory that shall be revealed when Jesus comes (I Pet. 1:7).

(4) Real faith will be revealed during the tribulation (Rev. 13:10; 14:12).

(5) Jesus knows the faith of His people (Rev. 2:19).

58. PRAYER

1. **Prayer** is "making request with earnestness and zeal, as for something desired; making entreaty or supplication." "An earnest entreaty or supplication addressed (especially) to God, or to a person or body invested with power or authority" (New International Dictionary). It includes praise, thanksgiving, communion, petition, pleading, and intercession.

2. **Jesus' teaching about prayer.**

(1) Early in His ministry Jesus began the teaching of prayer. In the "Sermon on the Mount" He introduced the word "Father" and gave the three recommendations for the family prayer-life and the three laws governing the same: (1) Ask, and it shall be given you; because every one that

asketh receiveth. (2) Seek, and ye shall find; because he that seeketh findeth. (3) Knock, and it shall be opened; because to him that knocketh it shall be opened (Matt. 7:7, 8). Here are three steps into the very heart of God. Here are the fixed laws for the well-regulated family of God where each member is in conformity to the family life and is living, not for self, but for the good of the family and for the glory of the Father.

(2) The Father gives what is asked for and not a substitute. If earthly fathers know how to give good gifts to their children, how much more the heavenly Father to His (Matt. 7:9-11)!

(3) In the same sermon (Matt. 6:5-15) He

1. Taught the value of secret prayer. (1) The contrast with the hypocrites, who pray in the synagogues and on the street corners to have the glory of men. They will have no further reward than the praise of men. The child of God prays to God in the secret place, shutting out the world and its distractions; and his open reward is sure. (2) The contrast with the heathen who use vain repetitions, thinking that much noise and repeated asking prevails. As far as that is concerned, the Father knows the request before it is made (5-8). This does not discourage public prayer nor asking for the same need more than once.

2. Gave the great model prayer (9-13). "To guide His followers in the true spirit and form of prayer, Jesus then suggested that matchless prayer which is in itself a model, a formula, and a summary of all our rightful requests" (Erdman on "Matthew"). This He repeated later when His disciples asked Him to teach them to pray (Luke 11:1-4). We should understand its requests.

(1) The address. Our Father in heaven. Who can truthfully say "Our Father"? (Articles 18, 44, 56).

(2) The seven petitions. (1) Let thy name be hallowed, which is the same word as "sanctified." This is a prayer for victory in our lives. We sanctify God's name when we live so differently from the world that the name of Him whom we represent is separated, or raised up, from the level of the god of this world (Ezek. 36:21-27; Rom. 2:24). (2) Let thy

kingdom come. A missionary petition; a double one. A prayer for the spread, in the hearts and lives of people, of the kingdom of God, the spiritual kingdom which Jesus came to establish and which He did establish; also for His second coming and the establishing of the literal kingdom. (3) Let thy will be done on earth as in heaven. Complete subjection of His people to the will and commands of God, ending with the coming of the Lord. (4) Living day by day in His presence so as to get our daily supply of needs, both temporal and spiritual. A double petition, like the second and third. (5) Forgiveness of sins, omission and commission. It is "debts" in Matthew and "sins" in Luke. They mean the same, for a sin against God was considered as a debt to God. The believer does not need to sin, but if he does there is forgiveness (I John 1:9; 2:1, 2). (6) Deliverance from the power of temptation. (7) Deliverance from the evil one, the devil, and the evil things which he brings.

(3) The grand doxology. This is omitted in Luke and in some of the best Greek manuscripts. It is placed in the margin of the Revised Version.

3. Warning against unforgiveness (Matt. 6:14, 15). It must be remembered that this is a prayer given to the child of God and not to the unsaved, and that if he is not willing to forgive others he cannot expect to be forgiven.

4. He taught importunate prayer (Luke 11:5-8; 18:1-8).

5. He taught the necessity of prayer by personal example (Luke 3:21, 22; 5:15, 16; 6:12, 13; 9:18, 28, 29; 11:1; 22:39-46; 23:34, 46; Mark 1:35; 6:46; etc.). If Jesus needed to pray, how much more do we!

6. He taught conditions for prayer. (See 3 (1)-(7) below.)

3. **Conditions for prayer.** The teaching about prayer, like that of other Scripture subjects, is progressive. In Matt. 18:19 Jesus gave the broad principle that if any two disciples on earth should agree on anything and ask it, it would be done by the Father. But he immediately began to qualify the statement by conditions which limit it quite decidedly.

(1) "In my name" (Matt. 18:20). This is usually explained as meaning in His stead or merit, His power, His

finished work, and the like. Doubtless this is true (Matt. 7:22; Acts 3:6; Eph. 5:20; etc.), but this is not all. His name is Lord Jesus Christ, and when He becomes Lord in our lives by the Holy Spirit (I Cor. 12:3) He is Lord of the prayer life and our desires and prayers change. Many things which we formerly thought we wanted we would not now ask for, since we would have no use for them.

(2) "In prayer, believing" (Matt. 21:22). See Acts 27:22-25 for an example of believing God. (See Article 57.) Faith is necessary, and God will scarcely permit one to believe for a thing for which he should not ask. "Prayer" without faith is mere idle words.

(3) "Believe that ye receive" (Mark 11:24). This is faith to claim what we ask and to praise in advance.

(4)"In my name" (John 14:13, 14). See above, but note the order here. When Jesus the Saviour is appropriated as Lord, faith becomes easy.

(5) Abiding in Him, or continuing in living union with Him, and having His words, which are His will, abiding in us (John 15:7). Thus His will is our will and we may ask "whatsoever" (R. V.) we will.

(6) Bringing forth abiding fruit (John 15:16). Fruit is the result of life and life is the result of abiding in Him (John 15:5-8).

(7) Ask and receive (John 16:23, 24). Ask, take, appropriate. Merely asking will not always bring the answer; ask and receive.

(8) Obedience. Keep His commandments; do the things that are pleasing in His sight (I John 3:22).

(9) Asking according to His will and, therefore, with confidence. We know that He hears and we know that we have (I John 5:14, 15).

(10) Praying in the Spirit (Eph. 6:18; Jude 20). That is, let the Spirit pray through us. He helps our weaknesses in prayer and makes intercession according to the will of God (Rom. 8:9, 26, 27).

Note the eight "whatsoevers."

4. **The family life.** It is clear, therefore, that prayer be-

longs to the family life. It is a means of communication between child and Father and Father and child. Worship is a phase of prayer, and only those can worship who worship the Father in the Spirit and in truth (John 4:23, 24). God hears not sinners but worshipers and those who do His will (John 9:31). In fact, God can hear prayer from no one who does not come to Him through the merits and work of the Substitute. This is the basis of all prayer (Heb. 10:19-22). This is the Christian's ground for prayer. There is but one prayer that the sinner can offer on that basis, and that is the prayer for pardon and salvation (Luke 18:13—see R. V. margin, "propitiated"; Rom. 10:13). When he comes into the family the entire realm of prayer is open to him.

5. **To whom to pray.**

(1) God is the Father and the one who hears and answers prayer. There are many references for this, such as Matt. 6:6, 9; John 15:16; Acts 12:5.

(2) There is some authority for calling upon and praying to the Lord Jesus (Acts 7:59; 9:13-17; Rom. 10:12; I Cor. 1:2; II Cor. 12:8, 9; II Tim. 2:22). The early Christians often prayed to the Lord Jesus.

(3) There is no recorded instance of praying to the Holy Spirit, although we are surely to talk to Him and appropriate Him for the definite work which we want Him to do for and in us. He is God and is to be worshiped as God. We must yield our prayer-life to the Spirit and let Him pray through us.

(4) The regular way is to pray in the Spirit, through the finished work of the Son, to the Father.

6. **Hindrances to prayer.** Satan knows the importance of prayer, so much so that he would bring and often does bring hindrances into the heart and life. These should be understood and avoided. Some of these hindrances are:

(1) Wavering (R. V. "doubting"). The doubter is like the waves of the sea, driven by the wind. He must not expect an answer (Jas. 1:6, 7).

(2) Asking amiss, to spend it in pleasures (Jas. 4:3).

(3) Regarding iniquity in the heart (Psa. 66:18). Harboring envy, jealousy, ill-will, etc.

(4) Refusing to forgive or to be forgiven (Matt. 5:23, 24; 6:12, 14, 15; Mark 11:25, 26).

(5) Living in sin (Isa. 59:1-3; John 9:31).

(6) Refusing to hear the law, the Word of God (Prov. 28:9; Zech. 7:11-13).

(7) Refusing to hear the cry of the poor (Prov. 21:13).

(8) Discord in the home (I Pet. 3:7).

(9) Hypocrisy (Job 27:8, 9; Matt. 6:5).

(10) Pride (Job 35:12, 13).

(11) Robbing God (Mal. 3:8-10).

(12) Idols in the heart (Jer. 11:9-14; Ezek. 8:15-18).

(13) Offering unworthy service to God (Mal. 1:6-10).

(14) Forsaking God (Jer. 14:10-12).

7. For whom to pray.

(1) Kings and rulers (I Tim. 2:2, 3).

(2) All men, that they may be saved (I Tim. 2:1, 4).

(3) All saints, that they may be built up and kept from error (Eph. 6:18).

(4) Missionaries (Eph. 6:19; Col. 4:2-4).

(5) The sick (Jas. 5:14, 15). In this case "the prayer of faith" is the prayer from the person who believes that God has in Christ provided a remedy for sickness, and that it is His will to heal, and who will in faith fulfill the divinely appointed condition and anoint with oil in the name of the Lord, the oil being a symbol of the Holy Spirit.

(6) Persecutors (Matt. 5:44; Luke 6:27, 28).

(7) Ourselves (I Chron. 4:10; Psa. 106:4, 5).

(8) One another (Jas. 5:16).

8. Prayer for missionaries.

(1) Pray for the sending forth of missionaries (Matt. 9:38).

(2) In order that we may pray intelligently for missionaries, it is well to study the requests for prayer, as given by the greatest of missionaries, the apostle Paul. There are no less than twelve requests, as follows:

1. That utterance may be given (Eph. 6:19).

2. That they may open their mouths boldly to make known the mystery of the gospel (Eph. 6:19).

3. That they may speak boldly as they ought (Eph. 6:20).

4. That God would open a door of utterance to speak the mystery of Christ (Col. 4:3).

5. That they may make it manifest (Col. 4:4).

6. That the Word of the Lord may have free course (II Thes. 3:1).

7. That it may be glorified (II Thes. 3:1).

8. Deliverance from (1) ungodly, (2) wicked men (II Thes. 3:2).

9. Deliverance from unbelievers (Rom. 15:30, 31).

10. That their services may be acceptable to the saints (Rom. 15:31).

11. Visitation with joy (Rom. 15:32).

12. Spiritual refreshment (Rom. 15:32).

9. **Accompaniments of prayer.** Many prayers are unanswered because unaccompanied by one or more of these necessary items.

(1) Repentance (I Kings 8:33, 34; Jer. 36:7; Acts 8:22).

(2) Confession of sin. To God (Neh. 1:4-7; Dan. 9:4-11). To one another, when necessary (Jas. 5:16). It is necessary to confess to one another when one has wronged another, but public confession of past sins which God has forgiven and which do not concern the public is harmful.

(3) Deep humility (II Chron. 7:14; Gen. 18:27).

(4) Get right with God (I Sam. 7:3-9).

(5) Fasting (Neh. 1:4; Dan. 9:3; Acts 13:2, 3; 14:23). Not every time we pray but in times of emergency and of special crises in the work.

(6) Plead for mercy and pardon (Dan. 9:9-17; Neh. 9:17).

(7) Get a promise from the Word and claim it (Neh. 1:8-10; Ex. 32:11-13; II Chron. 20:7-9; Rom. 4:17-21).

(8) Watch (Luke 21:36; I Pet. 4:7).

(9) Praise (Psa. 66:17).

(10) Thanksgiving (Rom. 1:8-10; Phil. 4:6; Col. 1:3-9,

12; 4:2; I Tim. 2:1). The subject of thanksgiving is an important and extensive one, and is worthy of an article if we had space for it.

59. OBEDIENCE

1. Obedience, in the Christian life, is a fact and a virtue of the very highest importance. Not only is it one of the ways by which we are kept (Article 50:6), but it is the supreme test of faith. Saving faith has a strong element of submission, or obedience, in it (Rom. 1:5; 16:26).

2. In Old Testament times obedience was vital; it formed a relationship not to be broken. Abraham's faith resulted in obedience (Gen. 12:4; Heb. 11:8). He was made a blessing to the world because of his obedience to God's voice, charge, commandments, statutes, and laws (Gen. 22:18; 26:3-5). This followed his justification by faith (Gen. 15:6; Rom. 4:3, 9). Israel was to be God's peculiar people through obedience (Ex. 19:5, 6). A blessing was pronounced upon obedience; a curse upon disobedience (Deut. 11:26-28; 27:10; 28:62; 30:2-9, 20). The wilderness life of Israel was a judgment for disobedience, rebellion, and unbelief (Josh. 5:6; Deut. 9:23). The long series of judgments, beginning with the judges and ending with the captivities were the direct results of disobedience (Jud. 2:2, 11-17; 6:10, and on to II Kings 17:13-21; II Chron. 36:15-17; Jer. 40:3; 44:21-23; Dan. 9:10-14). Study the prophets, especially Jeremiah.

3. We are distinctly told that disobedience is sin (Jer. 3:25; 40:3; 44:23), and that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee" (I Sam. 15:23). Obedience is better than sacrifice (I Sam. 15:22).

4. In the New Testament obedience is just as greatly emphasized, if not more so. Christ is the great example of obedience, and His obedience led to the cross and to our salvation (Rom. 5:19; Phil. 2:8; Heb. 5:8; 10:4-9; John 15:10). His obedience to the will of God was, therefore, in no way a sub-

stitute for our obedience; on the other hand it led to that which makes our obedience possible (Rom. 8:3, 4). Jesus asserted that His "commandments," "words," and "sayings" were His Father's, a part of the law of God (John 14:21-24), and He raised them to the highest moral and spiritual importance by making obedience to them a test of love and a condition for answered prayer, abiding, and fellowship (John 14:21-24; 15:7, 10). These commands are largely recorded in the Gospel by Matthew.

5. **Obedience commanded and demanded.**

(1) Obey God (Deut. 13:4; Acts 5:29, 32); His voice (Ex. 19:5; Deut. 27:10; Jer. 7:23), His law (Deut. 11:1, 27; Isa. 42:24), His commandments (I Cor. 7:19; I John 5:3).

(2) Obey Christ (II Cor. 10:5; Eph. 5:24; John 14:15, 21).

(3) Obedience and disobedience is one of the points of contrast between the saved and the unsaved. The former is a "child of obedience" (I Pet. 1:14, R. V.); the latter a "child of disobedience" (Eph. 2:2).

(4) Christians are elected unto obedience (I Pet. 1:2).

(5) Obedience is a test of knowing God (I John 2:3, 4).

(6) Obedience is a condition for answered prayer (I John 3:22).

(7) Obedience is a test of mutual indwelling (I John 3:24).

(8) Obedience is a test of loving God and loving one another (I John 5:2, 3).

(9) God's commandments are not grievous (I John 5:3); Christ's yoke is easy (Matt. 11:30).

(10) Obedience is a test of lordship. He is our lord, or master, whom we obey (Rom. 6:16).

(11) Obedience must be from the heart (Rom. 6:17; Deut. 11:13).

(12) Our rank in God's kingdom depends upon obeying even the least of His commandments given by Christ. Those who teach others to ignore His commands will suffer loss (Matt. 5:17-19). The hearer and doer is wise (Matt. 7:24-27).

(13) Keeping the commandments of God is, with the new birth and with faith that worketh by love, of prime importance (I Cor. 7:19; Gal. 5:6; 6:15).

(14) Our Lord's first and last instructions were concerning obedience to the commands of God and to His own commands (Matt. 5:18, 19; 28:19, 20).

(15) The Christian's commission is, preach the gospel, baptize believers, and "teach them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

(16) Those who keep God's law are blessed (Psa. 119:1-3; Rev. 22:14).

(17) Children of God love His law (Psa. 119:97, 113, 163, 165).

(18) His law is their delight (Psa. 112:1; 119:24, 77, 92, 143, 174). It is the disobedient child that does not have joy.

(19) Disobedience is a characteristic of the wicked, nonprofessor or professor, and will be punished (Eph. 2:2; Titus 1:16; 3:3; Col. 3:6; Heb. 2:2, 3; Isa. 42:24, 25).

(20) Sinners must obey the gospel, the truth, or perish (II Thes. 1:7-9; I Pet. 4:17; Rom. 2:8; 10:16).

6. **Is a Christian under the law of God?**

(1) The Christian is a child of God and God is Father. And what is a family without family laws and their enforcement? How can Father let the child know, and how can the child know, His will and what is not His will unless it be through His laws or commandments or rules or whatever one prefers to call them? The opposite of law is anarchy, and we see it in home, church, and state today.

(2) Christians are the church, and "the church is subject to Christ" whose commands are the commands of God (Eph. 5:24; John 14:24). She must obey; what? Laws, of course. Jesus Christ is Lord of the church, our Lord, and he is our lord whom we obey (Rom. 6:16; 14:9; Col. 1:10; 2:6).

(3) Christians are now in the kingdom, known as the "kingdom of heaven," the "kingdom of God," and later, the "kingdom of His dear Son" (Matt. 4:17; Mark 1:14; Col. 1:13). Combining these three names, it is God ruling in our hearts, from heaven, through His Son. It is heavenly and

spiritual, in contrast with the earthly kingdom which is coming. (See Article 61.) Now a kingdom is a realm ruled by a king, whose word is the law of that realm. Hence the kingdom of God is a realm in which the laws of God are obeyed. Christians have been translated into this kingdom and are expected, as loyal subjects, to obey the laws of the kingdom. The "Sermon on the Mount" contains, not conditions for salvation, but much of the law of this new spiritual kingdom which Christ was about to establish on the earth, and it is composed largely of Old Testament laws made spiritual by Christ for that new kingdom.

(4) The Christian church is the body, of which Christ is the Head (Eph. 1:22, 23; Col. 1:18). The head controls the body.

(5) One does not need to go to the Old Testament for law. The New Testament, the epistles, the church epistles, are full of law. The Bible is a book of laws governing the Christian life. What are these laws there for, if not to be studied and obeyed? God is a faithful Father, and disobedience cannot go unpunished. If Christians, instead of finding fault for their punishments, their hard times, unanswered prayer, and the like, would study their law book and obey its laws, their lives would be different.

7. **"Not under law but under grace" (Rom. 6:14).**

(1) This is a much abused text. Remember that all Bible law is God's law. The law given by Moses was God's law (Ex. 20:1; Lev. 26:46; Josh. 24:26). It was first given to Israel because Israel was God's first people. How could it be otherwise? This fact does not make it "Jewish." Yet some of it was Jewish, or national, as we shall see.

Note.—"There is abundant evidence of the existence of pre-Mosaic law in Genesis and Exodus, although it is not written. See the religious use of pillars (Gen: 28:18), purification for sacrifice (Gen. 35:2), tithes (Gen. 14:20; 28:22), circumcision (Gen. 17-10; Ex. 4:25), inquiry at a sanctuary (Gen. 25:22), sacred feasts (Ex. 5:1, etc.), priests (Ex. 19:22), sacred oaths (Gen. 14:22), marriage customs (Gen. Chs. 16 and 24; 25:6; 29:16-30), birth-right (Gen. 25:31-34), elders (Gen. 24:2, 50.7; Ex. 3:16), homicide (Gen. 9:6), etc." (International Standard Bible Encyclopedia.)

(2) The law given by Moses may be divided into three divisions:

1. The ceremonial law. This prescribes the rites of worship in the Old Testament. It contains the laws of the tabernacle, offerings, feasts, sacrifices, priesthood, and the like. These rites were typical, preparatory, prophetical, and transitory, and were fulfilled in the substitionary work of the Lord Jesus. Hence they are no longer obligatory. They were object lessons for God's people before the cross, showing the awfulness of sin and the wonders of redemption. When the Antitype came the types were no longer needed. We are not under this law, although the study of it is a valuable help in understanding the finished work of Jesus (Heb. 8 and 9).

2. The judicial law. This includes civil and criminal laws, and relates to matters of justice (Deut. 17:1-11). The laws are concerning father and son, husband and wife, master and slave, foreigners, property, debt, taxation, offenses against God and man, and the like. They are found largely in Ex. 21-23 and scattered through Leviticus, Numbers, and especially Deuteronomy. They were given by God under the theocracy to direct the Jewish nation alone, were adapted to the age in which they were given, and were freely modified and augmented, by God through Moses and David, as circumstances required. Some of the penalties, such as the stoning of the stubborn and rebellious son by the congregation (Deut. 21:18-21), will be understood by the fact that God was at the head of the government and any such direct disobedience was considered rebellion and high treason. Much of this judicial law, although national, has been made the foundation and woven into our international law, and so must be obeyed by Christians according to Rom. 13:1-7. Being based upon the moral law and being the outgrowth and enlargement of it, there are many moral precepts in it which must be obeyed.

3. The moral law. This is summed up in the "Ten Commandments" (Ex. 20:1-17; Deut. 4:13; 5:6-22; 10:4). These laws were first given to Israel, not to redeem them but as a guide to their behavior because they were redeemed (Ex. 20:1, 2). Every one of these laws, not excepting the fourth

(Mark 2:27, 28), is enforced, some several times, in the New Testament, mostly in the church epistles. Jesus enlarged and applied two of them and four other laws (Matt. 5). He recognized six of them (Mark 10:19), and endorsed the general summary of the ten into two (Matt. 22:35-40; see Deut. 6:5; Lev. 19:18). Paul quoted five and referred to the others (Rom. 13:9). James also recognized them (Jas. 2:8-11). They declare the will of God and are binding upon all men everywhere, giving a convenient summary of man's duty to God and to His fellow men. The law is perfect (Psa. 19:7), perpetual (Matt. 5:17, 18), holy, just, good, spiritual (Rom. 7:12, 14), exceedingly broad (Psa. 119:96).

(3) The law is used in the New Testament, in the epistles of Paul, in two senses: (1) As a condition of life. (2) As a rule of action. The latter is the real definition of law.

1. As a condition of life, or salvation. Adam sinned by transgressing a law, and that transgression brought sin and death to the race (Gen. 2:17). So sin and death reigned from Adam to Moses, while there was no written law (Rom. 5:12-14). When the law came the people were powerless to keep it. As a condition of life (Lev. 18:5; Rom. 7:10; 10:5; Gal. 3:12) the law was a failure, not through any fault of its own but through the inability of the sinner to keep it (Rom. 8:3). It brought condemnation (Rom. 3:19; II Cor. 3:9), curse (Gal. 3:10, 13), wrath (Rom. 4:15), death (Rom. 7:10, 11; II Cor. 3:7). Hence there could be no salvation for us unless we could be delivered from the law as a condition of life. Now this is just what our Substitute did (Article 33), and we, identified with Him, have paid the penalty demanded by the law and hence are dead, not only to sin but also to the law (Rom. 7:4-6). The law could neither justify, give righteousness, give life, sanctify, maintain life, nor give victory. Jesus fulfilled it in all these respects, becoming the end of the law for righteousness (Matt. 5:17; Rom. 10:4; Gal. 3:19-21). Christ justifies, saves, keeps, is our life, maintains life, and all, apart from works or law-keeping. The opposite of law as a condition of life is grace, and in this sense alone we are not under law but under grace.

Note.—The fact that the law cannot justify, regenerate, etc., cannot be too earnestly emphasized. The error of the Galatians was that of attaching to the gospel the principle of law-keeping as an essential condition of salvation; an attempt to supplement Christ's atoning work by law-keeping. They "would be justified by the law" (Gal. 5:4). This deadly error called forth from Paul the mighty defense of the doctrine of salvation by grace through faith alone apart from works or law-keeping. (See Gal. 2:16, 17, 21, where he states the theme, and 3:24-26; 5:4.) But there is not a work against the law as a rule of action.

2. As a rule of action. This is quite another matter, and the idea that we are not under law in this sense is nowhere taught in the Bible. Quite the opposite is the truth (see paragraphs 1-5). The opposite of law as a rule of action is not grace at all, but do-as-you-please, lawlessness, anarchy, which is sin (I John 3:4). But "shall we sin because we are not under law but under grace? By no means." In this same passage occur such strong expressions as "servants unto obedience," "his servants ye are whom ye obey," "obedience unto righteousness," "became obedient from the heart to that form of teaching whereunto we were delivered," "servants of righteousness," "servants to righteousness," "servants to God" (Rom. 6:15-22, R. V.). A servant must render strict obedience. The child of God, the member of the body of Christ, the subject of the kingdom, the servant of God surely desires to know the will of God and to render loving and hearty obedience. This can and must be done. Why not? The death of Christ has purchased the gift of the Holy Spirit in order that, walking in Him, "the righteousness of the law might be fulfilled in us" (Rom. 8:3, 4; Ezek. 36:27). Through the Spirit we have power to obey the truth (I Pet. 1:22). The law has not been made of none effect, but established (Rom. 3:31). The law of circumcision, ceremonial, was a "yoke of bondage" (Gal. 5:1-3), but the law of God, as required in the New Testament, is, to the Spirit-filled Christian, "the perfect law of liberty" (Jas. 1:22-25).

(4) Love is the fulfilling of the law, or that which causes us to satisfy it by obedience, and love to God and to man is the essence of the law and will keep us from breaking the law (Matt. 22:37-40; Rom. 13:8-10; 14:15; Jas. 2:8). This love

is not human, but God's love shed abroad in the heart by the Holy Spirit (Rom. 5:5). Yet love is no substitute for obedience; rather, obedience is a test and a necessary result of love (John 14:21-24). What hungry man would care to eat a dollar bill as a substitute for a dinner? Yet that dollar bill would purchase a dinner.

(5) The Christian is not lawless. If he says that he is under the higher law of love and hence does not need the written law, very well; but the law of God and of Christ as recorded in the Word is not blotted out; it is still there, when he needs it. And it is very often needed. The law written in the heart (Heb. 8:10) is not different from the law written in the Book, and the Christian has no liberty to ignore God's commands under the plea that he is "not under law but under grace."

Note 1.—One of the reasons why there is such a failure in real Christian living today is the fact that we are so frequently told that the law is not for us and we could not keep it, anyhow. It is those who are in the flesh who are not and cannot be subject to the law of God; "but ye are not in the flesh" (Rom. 8:7-9).

Note 2.—But someone asks, "Do you obey the fourth commandment?" Certainly. Why not? "But do you observe the seventh day of the week?" No! I have no orders to observe the seventh day of the week. The command says that I must observe the seventh day after six days of work, and I do. Israel took, and doubtless was given, the seventh day of the week, so that is his day, not mine. I am not a Jew, but belong to the church, and what right have I to his day or he to mine? "But does not the word sabbath mean the seventh day of the week?" Not at all; it simply means a period of rest. "Has the church a sabbath, a day of rest from secular work?" Certainly. Why not? Because the Jews have one is that any reason why we should not have one? We have the first day of the week, the resurrection day, without which resurrection there could be no salvation and no church. "When was the day changed?" It was never changed. When the Christian church was born the Jews did not cease to exist, so why a change? Our sabbath is a new day for a new people. It is preëminently "the Lord's day."

8. **Should we preach law to the Gentile?** Most emphatically, yes. And if there were more law preached there would be more turning to God. The Gentile, sinner, is not without law. Those who have not heard the written law have a law of right and wrong, the law of God, written in their hearts

(Rom. 2:12-15). The law is used to stop argument and excuses, show guilt, reveal sin, show the exceeding sinfulness of sin, and to lead to Christ by showing the need of the promise and of Christ (Rom. 3:19, 20; 7:7-9, 13; Gal. 3:21-25). There the law, as regards salvation, stops and the gospel begins.

60. THE CHRISTIAN CHURCH

1. **Meaning of the Word.** The Greek word translated "church" is found in the New Testament 114 times (not counting Acts 2:47. See R. V.). It means **called out.** At first it referred to "a company of citizens called out from their homes into some public place." As such, it is translated "assembly" three times (Acts 19:32, 39, 41). It is once used with reference to the Jewish church (Acts 7:38). In the Christian sense it means "an assembly of Christians gathered for worship," and is so used 110 times (Matt. 16:18; 18:17; Eph. 5:25-27; etc.). The English word "church" is derived from a Greek word which means **belonging to the Lord.** The word "Christian" means **belonging to Christ,** and a Christian is "one whose inward and outward life is conformed to the doctrines of Christ."

2. **Definition.**

(1) The **church,** then, is a company of called out people. They are called out from the world (John 15:19; Acts 15:14; Eph. 4:17; I John 2:15-17).

(2) Other expressions show that the church is "the pillar and ground of the truth" (I Tim. 3:15), a monument of the manifold wisdom of God (Eph. 3:10), a company of worshipers (Phil. 3:3; John 4:23, 24), and a company of people by whom God is glorified (Eph. 3:21). The "truth" is given in I Tim. 3:16; II Tim. 3:16, 17. See also I Cor. 15:1-4.

(3) The church belongs to God (Acts 20:28; I Cor. 10:32; 11:22; 15:9; I Tim. 3:5). It is the church of the living God (I Tim. 3:15). The church was redeemed by Christ, belongs to Christ, and is subject to Christ (I Pet. 1:18, 19; Eph. 5:24-26; Rom. 16:16).

(4) The **church** is a company of people called out from the world, separated from sin, belonging to God, worshipers of God, redeemed by, belonging to, and controlled by Christ, a people by whom God is glorified, the pillar and ground of the truth, and a monument of the manifold wisdom of God. The **church** is "a religious assembly selected and called out of the world by the doctrine of the Gospel, to worship the true God in Christ, according to His Word" (Cruden). The **church** is "the collective body of Christians; all who are in spiritual union with Christ, acknowledging Him as their head; a spiritual society separated from the world, opposed to the world" (New International Dictionary). "A **church** is a company of believers called out from the world, voluntarily joined together and meeting at stated times, among whom the Word of God is preached, discipline is administered, and the ordinances observed" (Pardington).

3. **Organism and organization.** The church is both an organism and an organization. At least, it has an organization.

(1) **Organism.** The church is preëminently an organism, and as such it is vitally united to Christ its living head, its center, and its life. This brings a vital relationship between Christ and the church such as exists between the physical head and body, both partaking of the same life. This comes by being united to Him and partaking of His life by a living faith. The union of Christ and the church is shown under seven beautiful symbols.

1. The vine and the branches (John 15:1-8). Christ is the Vine; believers are the branches. The branches, vitally united with the Vine, bear the fruit, much fruit, which glorifies the Father. What kind of fruit does a branch bear? (See Article 2, paragraph 2.)

2. The human body. Christ is the Head and Nourisher. The church is the body, of which every member is a necessary part. Every part is united to and necessary to every other part and to the Head. Thus believers are most closely connected with Christ and with one another (Eph. 1:22, 23; 4:1-4, 15, 16; Col. 1:18, 24; 2:19; I Cor. 8:12; 12:12-27).

3. The church is Christ's fullness, or completeness, even

as Christ is its fullness, or completeness. The one is not complete without the other (Eph. 1:23; Col. 1:19; 2:9, 10).

4. The household of God, believers living in the same city and in the same house with God. At home with the living Father through the living Christ (Eph. 2:18, 19).

5. The temple. Believers are living, spiritual stones in the spiritual temple. In Christ, the chief corner stone, they are builded together by the Spirit to be the dwelling-place of God (Eph. 2:20-22).

6. The Bridegroom and the bride. Christ is the Head, the Saviour, the Ruler, and the Provider (Eph. 5:24-32; II Cor. 11:2; Rev. 19:7, 8).

7. The Holy City, New Jerusalem, as the bride of the Lamb (Rev. 21:1 to 22:5). This is the church of the future, with Christ in the midst. No more death, sorrow, crying, pain, curse, night.

(2) **Organization.** While the church universal and invisible is an organism, the church local and visible is an organization. Jesus gave no directions for organization, although He did lay the foundation for government and discipline (Matt. 18:15-17). After Pentecost the Christians continued to attend the temple services yet this was supplemented by apostolic teaching, fellowship, breaking of bread, and prayer (Acts 2:42, 46). Organization grew gradually from existing and increasing needs. There is much evidence that the church of the first century was thoroughly and permanently, though simply, organized.

1. General officers, or ministers. These were (1) apostles, or missionaries, those sent forth on the mission of evangelization, (2) prophets, who were forthtellers and foretellers, (3) evangelists, or traveling preachers, (4) traveling teachers, who were especially gifted in giving instruction. In Eph. 4:11, the word "pastor" is combined with teacher (feeder) in such a way as to show that both ministries belonged to one man, a pastor-teacher. In I Cor. 12:28, three gifts are mentioned; also helps and governments. It is believed by many, and doubtless rightly, that the two latter point to the

offices of deacon and elder. The point here is that the helpers and rulers were spiritual men.

2. Local officers, or ministers. There were but two of these in the first century:

(1) Elders, or bishops, or pastors (pastor-teachers). It is clear from Acts 20:17-28 that the office of elder, bishop (overseer), and pastor was one, as Paul told the elders to feed (or pastor) the flock over which the Spirit had made them bishops. (Compare Titus 1:5-9; I Pet. 5:1-3.) There were elders in the first church, at Jerusalem (Acts 11:30; 15:2, 4, 6, 22, 23; 16:4; 21:18). Paul and Barnabas appointed elders in every church which they established (Acts 14:23). The Ephesian church had elders, or bishops (Acts 20:17, 28). The Philippian church, as an example, had bishops and deacons (Phil. 1:1). Titus was instructed to appoint (ordain) elders, or bishops, in every city in Crete (Titus 1:5-7). He that desires the office of a bishop desires a good work, and the qualifications of the bishop are given (I Tim. 3:1-7; Titus 1:7-9). The work of the elder was to rule, teach, preach the word, and pray (I Tim. 5:17; compare Acts 6:4).

(2) Deacons. The word translated "deacon" means servant (distinguished from doulos), and is translated "servant" twenty times and "minister" seven times. It is justly supposed that the seven men chosen to relieve the apostles, who were still in the Jerusalem church, of the secular cares of the widows and other poor people were deacons (Acts 6:1-6). They were also set apart by the laying on of hands. They had charge of the temporal things, while the elder, or bishop, had oversight of the spiritual work. This work did not hinder them from also exercising their gift of preaching and evangelism, as did Stephen and Philip. This seemed to be a personal gift rather than an official duty. The church at Philippi had deacons who shared with the bishops the duties of the church (Phil. 1:1). The necessary qualifications for the "office of a deacon" are given in I Tim. 3:8-13. There were also deaconesses (Phil. 4:3; Rom. 16:1).

Note.—In the second century the bishops were raised to a higher rank than the elder, making three offices, bishops and elders and deacons. Thus the offices went on increasing in numbers.

3. **Government.** Each church, under God, selected its own officers and servants, some of whom were ordained by men who were not of that church (Acts 6:3-6; 14:23; 15:22; I Cor. 16:3; II Cor. 8:19; Phil. 2:25; Titus 1:5). The rulers were responsible to God for the welfare of the people, and must be remembered and obeyed (I Thes. 5:12, 13; I Tim. 5:17; Heb. 13:7, 17, 24).

4. **Discipline** is the correction or expulsion by the church of one or more of its members for immorality of life or heresy of doctrine. This must be enforced (II Thes. 3:6; Titus 3:10, 11). A case of immorality came to light in Corinth; Paul rebuked the church for not dealing with it, and then commanded that the offender be expelled. This must be done in love and prayer, and when the purpose is accomplished and the offender repents, he must be freely forgiven and restored (I Cor. 5:1, 2, 9-13; II Cor. 2:5-11). Even in the matter of private offense the offender must first be dealt with by the offended one, then by one or two more, and finally by the church. If he still fails to repent, he must be expelled (Matt. 18:15-17). The church takes final action, and that ends the matter. The church must expel and must restore.

5. It is clear that Paul wrote his epistles to definite and well organized local churches (I Cor. 1:2; Gal. 1:2; Phil. 1:1; I Thes. 1:1; see also Rev. 2 and 3).

4. **Membership.**

(1) The **church universal and invisible,** the organism, is a spiritual body consisting of all who are born again, new creatures in Christ Jesus, united to Him by a living faith. They are called saints, or sanctified ones, separated from sin (I Cor. 1:2; 6:9-11; Eph. 1:1; 5:25, 26). They were called "believers," "brethren," "Christians," "saints," "faithful brethren," "sanctified in Christ Jesus," and the like (Acts 5:14; 12:17; Rom. 1:13; Acts 11:26; Col. 1:2; I Cor. 1:2). They were first "added to the Lord" and then He added them to the church (Acts 5:14; 2:47). There was no such thing as joining the organism; faith in Christ made them members. This church has a church roll, but it is in heaven, the Lamb's book

of life (Luke 10:20; Heb. 12:23; Phil. 4:3; Rev. 13:8; 20:15; 21:27).

(2) **The church visible and local,** being based upon the apostles' doctrine and fellowship, the deity and resurrection of Christ, and kindred "fundamentals" (Acts 2:42; Matt. 16:16-18; I Cor. 15:1-4; I Thes. 4:14), each member of the organism was considered, or expected to become, a member of it. Its roll is the same as the other, and is in heaven, although each church doubtless also had in its possession a list of its members. This is perfectly proper and necessary. Unfortunately, however, the two rolls do not always correspond.

5. The **ordinances of the church** are those outward rites appointed by Christ to be administered in each church as visible signs and seals of the facts and realities of salvation. There are two ordinances, and only two: Baptism and the Lord's supper.

(1) **Baptism** is the initiatory rite which, recognizing one's admission into the invisible church, admits him into fellowship of the visible church. It is a symbol and public confession of one's union with Christ in death and resurrection, a promise to walk in newness of life, and, therefore, a confession of Christ as Saviour and Lord. It is binding upon all believers (Matt. 28:19, 20; Acts 2:38, 41; 8:36-39; 10:47, 48; Rom. 6:3-5; I Cor. 1:13; Gal. 3:27).

(2) **The Lord's supper** is an ordinance instituted by Christ to be observed by His followers, and consisting in the spiritual partaking, by faith, of the broken body and shed blood of the Lord through the consecrated symbols of the bread and the wine. It is a fellowship feast, in which the believer is brought into vital touch with his living Lord. It must be celebrated "till He come" (Matt. 26:26-30; Luke 22:19, 20; I Cor. 11:23-26).

6. **The mission of the church.** The work of the pastor-teachers is to equip the saints for the work of the ministry and the edification of the body of Christ (Eph. 4:11, 12; see R. V.). Every church should be a Bible training school, a workers' training class. The pastor is the recognized head of

a band of Christian workers, who are to do much of the work. This work falls into two great divisions.

(1) **Evangelization.** This is the work of telling the good news of the death and life of Christ for sinners and the efforts for their salvation from sin and death. It is the work of presenting Christ to a sin-stricken world (Matt. 28:19; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8).

(2) **Edification.** This is the work of teaching believers the Word of God, thus building them up in the doctrines and commandments of Christ and the most holy faith. After sinners are saved they must be carefully taught the doctrines of the Scriptures and of the church, and be led into the Spirit-filled and Spirit-controlled life (Col. 3:16; I Pet. 2:2; Acts 20:32; Eph. 4:12-14; Heb. 5:12-14; Gal. 5:25; Eph. 5:18).

7. **Christ and the church** (Eph. 5:23-32). He is (1) the Head, (2) the Saviour, (3) the Lord. He (4) loved the church, (5) gave Himself for it to (6) cleanse it and (7) sanctify it, to (8) present it to Himself glorious, spotless, without wrinkle, holy, without blemish. He is (9) the Nourisher and (10) the Cherisher.

8. **The ideal church** (Acts 9:31). (1) Peace, (2) edification, (3) walking in the fear of the Lord, (4) walking in the comfort of the Holy Spirit, (5) multiplication.

61. THE CHURCH AND THE KINGDOM

1. **The kingdom of God** is the realm in which God reigns and is obeyed. It is the God of heaven ruling on earth in the hearts of men. It is spiritual. (1) It is described as "righteousness, peace, and joy in the Holy Spirit" (Rom. 14:17). (2) It is entered by repentance (Mark 1:15). (3) Men must be born again, from above, in order to see it or enter it (John 3:3, 5). (4) There are three lists of sins, in which thirty-one sins are mentioned which exclude from it (I Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5). (5) It is not in word, but in power (I Cor. 4:20). (6) It is coupled with God's righteousness, the first thing to be sought (Matt. 6:33). (7) It is not outward,

but inward (Luke 17:20, 21). (8) Mere professors are not in it (Matt. 21:31). (9) It is extremely hard for a rich man to enter (Matt. 19:24; Mark 10:23-25; Luke 18:24, 25). (10) It must be received in a childlike manner (Mark 10:15; Luke 18:17). (11) Flesh and blood cannot inherit it (I Cor. 15:50). (12) Saints are called into it (I Thes. 2:12). (13) Those who enter it must be willing to give up earthly and natural ties, anything that hinders (Luke 18:29). It is given to the "little flock" (Luke 12:31, 32). It comes in answer to prayer (Matt. 6:10; Luke 11:2).

2. The kingdom of God was preached (1) by Jesus (Mark 1:15; Luke 4:43; 8:1), (2) by the Twelve (Luke 9:2), (3) by Jesus during the forty days (Acts 1:3), (4) by Philip (Acts 8:12), (5) by Paul at Lystra, Iconium, Antioch, Ephesus, Rome (Acts 14:22; 19:8; 20:25; 28:23, 31). (6) It is mentioned throughout the epistles.

3. The **kingdom of Christ.** This is another name for the kingdom of God, since God rules in the hearts of men through Christ. It is, at least during the present age, spiritual. (1) It is not of this world (John 18:36). (2) Saints have been translated into it and are now in it (Col. 1:13). (3) Sin excludes from it (Eph. 5:5). (4) It is a kingdom in which the king rules in righteousness (Heb. 1:8). The King is invisible (I Tim. 1:17).

4. The **kingdom of Heaven.** This name is found in the Gospel of Matthew only, occurring thirty-two times. It is, at least as far as this age is concerned, absolutely identical with the kingdom of God. As the name "kingdom of God" shows the source and Ruler and the name "kingdom of Christ" shows the intermediate Agent in the lordship of the spiritual kingdom that Jesus was to set up on the earth, so the name "kingdom of Heaven" shows the seat of government and the character of the kingdom. It is not an earthly kingdom, but a heavenly kingdom on earth. The prayer is that God's will may be done on earth as it is done in heaven, which is the same as the coming of His kingdom (Matt. 6:10). (1) It is entered by repentance (Matt. 3:2; 4:17). (2) Conversion is necessary (Matt. 18:3; see John 3:3, 5). (3) Mere professors are not

in it (Matt. 5:20; 7:21-23; 23:13). (4) It is extremely hard for a rich man to enter (Matt. 19:23, 24); yet it is easy for a rich man to become a mere professor. (5) Not those who say "Lord, Lord," but those who do the Father's will can enter (Matt. 7:21). Since the kingdom of God and the kingdom of heaven are identical, the points under 1, above, apply here.

5. The kingdom of heaven was preached (1) by John the Baptist (Matt. 3:2), (2) by Jesus (Matt. 4:17), (3) by the Twelve (Matt. 10:7). Since the two kingdoms were identical, we may say that it was also preached by Philip and Paul. Peter also preached it, although the name does not occur. (But see Matt. 16:19).

6. That these two kingdoms are the same, and the terms interchangeable, is clear from the following twelve statements, mostly in parallel passages, in which Matthew has "kingdom of heaven" and Mark and Luke has "kingdom of God."

(1) Jesus's message; Repent ye, for the kingdom of heaven is at hand (Matt. 4:17); the kingdom of God is at hand; repent ye (Mark 1:15).

(2) Blessed are the poor in spirit; theirs is the kingdom of heaven (Matt. 5:3); blessed are ye poor; yours is the kingdom of God (Luke 6:20). The former tells what kind of poverty is meant.

(3) Abraham, Isaac, and Jacob in the kingdom of heaven (Matt. 8:11); the same in the kingdom of God, although mentioned in another connection (Luke 13:28).

(4) The Twelve sent to preach the kingdom of heaven (Matt. 10:7); the kingdom of God (Luke 9:2).

(5) He that is least in the kingdom of heaven is greater than John (Matt. 11:11); kingdom of God (Luke 7:28).

(6) From the days of John the kingdom of heaven suffers violence and the violent take it by force (Matt. 11:12). This is explained in Luke 16:16, where the expression "kingdom of God" is used.

(7) Mysteries of the kingdom of heaven (Matt. 13:11); the kingdom of God (Mark 4:11; Luke 8:10).

(8) The kingdom of heaven is like a man sowing good seed in his field (Matt. 13:24); the kingdom of God is like

a man sowing seed on the earth, a different parable but in the same context (Mark 4:26).

(9) The kingdom of heaven is like a grain of mustard seed (Matt. 13:31); so also is the kingdom of God (Mark 4:30, 31; Luke 13:18, 19).

(10) The kingdom of heaven is like leaven (Matt. 13:33); so also is the kingdom of God (Luke 13:20, 21).

(11) Little children. Of such, childlike, trusting souls, is the kingdom of heaven (Matt. 19:14), and the kingdom of God (Mark 10:14, 15; Luke 18:16, 17).

(12) Hard for a rich man to enter the kingdom of heaven (Matt. 19:23); the kingdom of God (Mark 10:23; Luke 18:24). Here also, according to Matthew, the two kingdoms are identical (Matt. 19:23 and 24; see also Mark 10:25; Luke 18:25). A double proof.

7. The **real church** is the same as the real kingdom, of whichever name. It emphasizes the organism, the vital relation to Christ and to one another, and the separation from sin and the worldliness of the world; while the kingdom emphasizes the Ruler, the rule, the subjects, and obedience. Both contain the same people, but the "church" shows the people and the "kingdom" shows the realm. (See Article 60.) The real church is also a professing church.

8. The **merely professing "church"** consists of those who have a mere profession without any corresponding possession. They are strangers to the life of God and have a mere form of godliness (I John 5:12; Eph. 4:18; II Tim. 3:4, 5; Jude 4). They have joined an organization without being members of the organism.

9. The **professing church** should be the same as the real church, but such is only too rarely the case. It must be defined, then, as consisting of all who profess Christianity. It contains the real church and also the merely professing "church." It is what the church "is like."

10. **Christendom.** This is sometimes thought of as identical with the professing church, but it has a wider significance. It comprises those countries in which Christianity prevails or which is more or less governed by Christian influences, that

is, nominally Christian lands, as opposed to distinctively heathen lands.

11. There is a vast difference between what the kingdom of heaven **is** and what it **is like**, or how it appears to the world. We have seen what the kingdom of heaven **is**, what the kingdom of God **is**, and what the church **is**, and the characteristics of each, who are in each, and who are not. We are also told that

(1) The kingdom of heaven is like a field in which wheat and tares are sown, the latter by the enemy (Matt. 13:24-30). But the same thing could be said about the kingdom of God and of the visible church.

(2) The kingdom of heaven is like a mustard seed that became a tree in which the birds lodged (Matt. 13:31, 32), birds here representing the evil one (verses 4, 19). But the same thing **is said** of the kingdom of God (Mark 4:30-32; Luke 13:18, 19) and could be said of the visible church.

(3) The kingdom of heaven is like leaven hid in the meal, leaven being always evil (Matt. 13:33; 16:6-12; Luke 12:1; I Cor. 5:6-8). But the same thing **is said** about the kingdom of God (Luke 13:20, 21) and could be said about the church.

(4) The kingdom of heaven is like a drag net, full of good and bad fish (Matt. 13:47-50). But the same thing could be said about the kingdom of God and the church.

(5) The same is true in regard to the ten virgins (Matt. 25:1-13).

12. Thus it is true that the kingdom, the kingdom of God, the kingdom of Christ, the kingdom of heaven, and the church are interchangeable terms, at least as far as this age is concerned, and refer to the same people; each term, however, adding a new thought to the whole. And each expression is necessary to complete the entire truth. None of these contain any unconverted, unregenerate persons. The only excuse for thinking otherwise is the five parables mentioned above and the word "like," but it must be remembered that parables cannot be used to teach new truth, and especially when that new "truth" contradicts plain statement. Parables are illustrations. (Compare paragraphs 1 and 4.)

13. **The gospel.** This spiritual kingdom was introduced and has been and is being extended by the preaching of the gospel, or glad tidings of salvation (Matt. 1:21). This gospel is called by different names, each expressing an additional truth, such as "the gospel," "the gospel of the kingdom," "the gospel of the kingdom of God," "the gospel of Jesus Christ," "the gospel of God," "the gospel of the grace of God," and the like, but they are all the same gospel, telling how guilty sinners can be saved from sin (Matt. 4:23; 9:35; Mark 1:1, 15; Luke 8:1; Acts 20:24, 25; Rom. 1:1, 16). It must be preached in all the world till Jesus comes (Matt. 24:14). John the Baptist preached it (Luke 1:76-79; 3:2, 3; Mark 1:1-8; John 1:29); Jesus preached it (Luke 4:18, 43; 8:1); the disciples preached it (Luke 9:6); Paul preached it (Rom. 15:16, 19; I Cor. 15:1), and so on down through the age.

14. **The kingdom of the Son of Man.** This is the kingdom mentioned by Daniel (7:13, 14) and by Jesus (Luke 19:12). It is Christ's personal reign on the earth, literal, visible, introduced by His second coming, a coming with power and great glory (Matt. 24:30; 26:64; Rev. 11:15, 17). Israel will then be gathered and converted, and He will reign over them forever (Amos 9:11-15; Zech. 12:10; Rev. 1:7; Isa. 9:6, 7; Luke 1:31-33; II Tim. 4:1; Acts 15:14-17). This great kingdom, however, is not to be confined to the Jewish nation; He will reign over the entire world (Psa. 72:1-11; Phil. 2:9-11). It, likewise, will be a kingdom of righteousness (Heb. 1:8).

Note.—It is believed by many that, although the kingdom of heaven and the church are confined to this age, between the first and second comings of Christ, and although the kingdom of God and the kingdom of heaven are, in this age, identical, yet the kingdom of God is a broader term and includes saints of all ages and all kingdoms. This is quite possible and probable, although, perhaps, not entirely free from objections.

V: EXCUSES

V: EXCUSES

"They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). "He that winneth souls is wise" (Prov. 11:30).

"And they all with one consent began to make excuse" (Luke 14:18). Excuses are the first thought of the ungodly, and are usually resorted to as a subterfuge by the worldly and the unsaved. Lack of space forbids the answering of these excuses and difficulties in full here. The worker should, therefore, refer to the preceding articles in this book.

In dealing with sinners who offer excuses and objections, first find out whether the excuse offered is the real one or whether there is something back of it. This can usually be done by tactful questions. First diagnose the case; then apply the remedy.

Do not quote the entire verse if only a part of it applies to the subject in hand. This will avoid confusion of thoughts. If you are speaking of the universality of sin, use the last five words of Rom. 3:22 together with verse 23; if of punishment, use the first half of Rom. 6:23; if of salvation, use the last half.

62. NOT A SINNER

This may be what you think, but what does God say? See Rom. 3:12, and note that this verse is in the sin section. **None, no, not one.** (See Articles 9, 15). Show what sin is (Article 12). Note Jer. 17:9; Rom. 3:23; Gal. 3:22 (first part). Ask this question: If you are not a sinner, are you keeping God's commands? What about Matt. 22:37? Aim to secure conviction.

63. GOOD ENOUGH; NATURALLY GOOD

God says that you are bad enough, naturally bad. (See Articles 9, 17.) No one is naturally good (John 3:3-7). If you are good, why not become acquainted with Jesus, who is supremely good? Let Jesus answer (John 3:19-21).

64. NO WORSE THAN OTHERS

1. This may or may not be true, but all are bad enough (Rom. 3:23; Article 15). Someone says, "I am as good as many church members." Grant it, whether true or false, and then ask, What of it? Are you glorifying God? Someone says, "I will take my chances with half the church members." This is a foolish thing to say and a dangerous thing to do.

2. There are two other ways of dealing with these people.

(1) Show them that they are forbidden to judge with the thought of justifying themselves (Rom. 2:1-3; 14:4; Matt. 7:1-5). Show the result of this. A very large majority of those who use these excuses are not sincere, but they simply use them to quiet conscience and discourage the worker.

(2) Make it personal. What about you? You are neither saved nor lost by the deeds of others. What are your relations to God? Emphasize Rom. 14:12; John 21:22 (last part). (See also II Cor. 10:12, 13, 17, 18; Jas. 4:12; I Pet. 4:18. See comment on Rom. 10:3, Article 16.)

3. You are not only a sinner, but a great sinner, because you have broken the first and great commandment (Matt. 22: 37, 38).

65. WILL TURN OVER A NEW LEAF. DO BETTER

1. Show the utter inability of the sinner to make himself righteous (Jer. 13:23; Jas. 2:10). Doing "better," as man considers it, is of no avail. (See Articles 16, 19.) Show the need of the new birth (Article 44).

2. Turning over a new leaf does not solve the sin question, and the wages of sin is death (Rom. 6:23; Ezek. 18:4).

3. God now commands all men everywhere to repent (Acts 17:30, 31).

66. AM DOING THE BEST I CAN; WHAT MORE CAN I DO?

1. How long have you been doing your best? How did you come to see the necessity of doing your best? How have you

succeeded? Are you satisfied with your efforts thus far? How long do you think it will take you to make yourself fit for heaven, or for bearing the name of Christian here on earth? Suppose Jesus should come, or you should die in the meantime, what then? And so on.

2. Show how men are **not** saved, and how they **are** saved. (See Articles 43, 44. Titus 3:5.)

3. The sinner is helpless (Article 16), and needs salvation (Article 19), and the best he can do comes far short of God's requirements (Rom. 8:7, 8; Isa. 64:6). The best he can do is to acknowledge that he cannot do anything, throw himself upon the free grace of God, and receive Jesus to be his salvation and the power in his life.

67. HOPE I AM SAVED

1. In general, the "hope so" and "guess so" people are to be treated like any other sinner and shown their need of and God's plan of salvation. Give them some verses from Articles 9, 15, 19, 22. Show them how to be saved, asking pointed questions (Article 46).

2. Some have met the conditions and are trusting Christ for salvation, yet are afraid to say that they know that they are saved. Article 47 is for them. Give them some Scripture, especially I John 5:12, 13. Explain verses 9-13. Diagnose your case, and do not let anyone go until he **knows** that he is saved.

68. SAVED BY SELF-RIGHTEOUSNESS. GOOD WORKS

1. Show what God says about self-righteousness (Isa. 64:6). Paul did not want his own righteousness (Phil. 3:9). See Article 16, especially Jer. 13:23; 2:22.

2. Show how men are not saved and how they are saved (Titus 3:5); how they are not justified and how they are justified (Rom. 3:19-21; 4:4, 5). Those who are under the

works of the law are under the curse (Gal. 3:10). What God demands (Matt. 5:20).

3. God judges the heart (I Sam. 16:7; Luke 16:15; Rom. 2:16).

4. Emphasize the great sin of unbelief (John 3:18, 36; 16:9).

5. Use Luke 18:10-14.

6. Master the argument for the self-righteous sinner (Article 14).

69. DECEIVED FORMALIST. BELONG TO THE CHURCH

1. When asking a person concerning his salvation and he tells you that he is a church member or a deacon or an elder or a Sunday-school teacher or something else, you often have a case with which to deal. If he had anything more than a mere profession he would doubtless make it known. Ask some questions, such as, Are you redeemed? Are you washed in the blood? Are you a new creature? Have you peace? Are you saved? You can thus find out his exact condition. Hundreds of people have been induced to join a church and even to take work in a church, although they have never been born again. They are merely "baptized" worldlings, described in II Tim. 3:4, 5. The church lacks power because of them. They should be reached and saved.

2. Show the need and the results of regeneration, the steps into salvation, and how to be saved (Articles 44-46). Emphasize John 3:3-7; II Cor. 5:15, 17; Gal. 6:15; Matt. 7:16-23; 25:1-13; Luke 6:46; 13:25-27; Rom. 2:28, 29; 8:6-9; Titus 1:16. See Article 68.

3. Learn the argument for the religious sinner (Article 14).

4. Baptism, church membership, partaking of the Lord's supper, and engaging in Christian work are to be expected of Christians, but the unregenerate have nothing to do with them.

70. AM SO WEAK

Use Isa. 26:3, 4. Who will keep? Thou. Who is Thou? The Almighty God. What will He do? Keep. How? In

peace. What kind of peace? Perfect peace. That is what you want, is it not? On what conditions? "Whose mind is stayed (fixed firmly) on thee"—God, not on yourself nor your circumstances, failures, successes, nor on others. "Because he trusteth in thee." Can you not do these two things? What are you told to do? Trust—not try, nor struggle, nor worry, but trust. In whom? In the Lord. How long? All the time. Why? "For in the Lord Jehovah is strength." What kind of strength? "Everlasting strength." That is just what you need if you are so weak, is it not? Then trust Him fully. See also Isa. 25:4; 41:10, 13; II Cor. 4:6, 7; 12:9, 10; Eph. 6:10-13; Phil. 4:13; Articles 50, 52.

71. FEAR I CANNOT HOLD OUT

1. Get his thoughts away from self to God. He cannot hold out, but God in him, in the person of the Holy Spirit, can.

2. Use I Pet. 1:5. Kept! How? God's side, power. Man's side, faith. Object and result, salvation.

3. God wishes us to recognize our powerlessness to save or to keep ourselves, and to throw ourselves upon His almighty power. "He shall thrust out the enemy" (Deut. 33:27). "The Spirit of the Lord shall put him to flight" (Isa. 59:19, margin).

4. Explain the work of the Spirit in the believer (Article 51). See also Gen. 28:15; John 10:27-29; Phil. 1:6; II Thes. 3:3; Rom. 8:34-39. See Articles 50, 55, 70.

72. HAVE TRIED IT AND FAILED

1. Everyone who tries it will fail. "It" can neither save nor keep. Jesus Himself, a living Saviour, saves and keeps. The mind and heart must be taken from a thing or a principle, a system or a set of rules, and fixed upon the person. Christianity is a life, and that life is Christ (Col. 3:4; I John 5:12). He never fails anywhere, and when He comes into the heart to abide He will not fail there. Moreover, He is not to be

had on trial. The sinner must see his lost and helpless condition, throw himself upon God, and take Jesus—not try Him. Anyone can take a gift without trying. People who think they can try Christianity, as they would try a remedy for a disease, will always fail. Man is a failure always and everywhere, and the only thing he can do is to give up trying and struggling, and trust and rest in the finished work of Jesus (Jer. 10:23; 29:13; Rom. 4:4, 5; 7:18; Phil. 3:3).

2. It is not "try," but **trust** (Isa. 26:3, 4). Receive Christ Jesus as Saviour and Lord and walk in Him (John 1:12; Col. 2:6).

3. There are many reasons for failure. Test him by the points in Articles 45, 46, 50. See also Articles 70, 71.

73. THE CHRISTIAN LIFE IS TOO HARD

1. Use Ezek. 36:25-27. God says if we will give Him our wicked hearts (Article 9, and Prov. 23:26) He will (1) sprinkle clean water upon us, (2) make us clean, (3) cleanse from all filthiness and idolatry, (4) give a new heart, (5) put a new spirit in us, (6) take out the hard heart and give a new, tender heart, (7) put the Holy Spirit in the new, clean heart (a) to keep it clean, (b) to cause us to walk in His statutes, (c) to cause us to keep and do His commands. What a promise! Note the "I will's."

2. Jesus says it is easy (Matt. 11:28-30). God says it is pleasant (Prov. 3:17; Psa. 16:11). His commands are not grievous (I John 5:3). The Christian life is maintained by the power of God and the indwelling Christ (Phil. 1:6; 3:9, 10; I Thes. 5:23, 24; Gal. 2:20). It is a life of fullness of joy (John 15:11).

3. The life of sin is hard (Prov. 13:15; Isa. 57:21; Rom. 6:23).

4. The full-surrendered, Spirit-filled life is easy, because it is all of God; the "half-way Christian" life is hard, because the person is trying to do what he cannot do (Matt. 6:24; Jas. 4:4; I John 2:15). Do not judge Christianity by some of its professors.

74. HAVE SO MANY TEMPTATIONS

Jesus is always able to meet any temptation, and He is always victor (I Cor. 10:13; Heb. 2:14-18; 4:14-16; 12:1, 2; II Thes. 3:3). See what God is able to do (Article 55). See Articles 70-73. He who has so many temptations is the very one who needs Jesus.

75. HAVE NO FEELING. HEART IS TOO HARD

1. What this class of sinners mean is that they have no conviction. This is quite common. Therefore aim to bring conviction. The sinner must be shown that he is lost and needs salvation. Give some verses showing his state by nature, that all, including himself, have sinned, that he has broken God's law, and that a dreadful penalty awaits him (Articles 9, 12, 15, 16, 17, 21, 22). Pray for conviction while you use the Word.

2. When he sees that he is lost, give and explain Luke 19:10; John 6:37 (last part); Ezek. 36:26, 27; II Cor. 5:17.

76. AM NOT GOOD ENOUGH. MUST BECOME BETTER

1. The sinner cannot make himself better (Jer. 2:22; 13:23; Jas. 2:10).

2. Jesus came to save sinners, lost men, not good men (I Tim. 1:15; Luke 19:10).

3. It is sick folks, not well folks, who need and call a physician; Jesus came to call not the righteous, but sinners to repentance (Matt. 9:12, 13).

77. TOO GREAT A SINNER

1. Jesus came into the world to save the chief of sinners (I Tim. 1:15). Is that you? (A glance at the context, verses 12-16, will clearly show that Paul meant that he was the chief of sinners before conversion, not after.)

2. Ask, Are your sins as scarlet? (Isa. 1:18). Are you lost? (Luke 19:10). Are you without strength? (Rom. 5:6-8).

3. David was a murderer, yet he confessed and was forgiven (Psa. 32:5).

4. Jesus will not cast out anyone who will come to Him (John 6:37).

5. See also Heb. 7:25; Isa. 43:25; 44:22; 53:4, 5; 55:7; Matt. 9:12, 13; Psa. 40:2; John 3:16; I John 1:9; Article 76.

78. CANNOT BELIEVE

1. Whom can he not believe? We are to believe God, not self (John 5:24; I John 5:9, 10; Acts 27:25). We must believe on the Lord Jesus Christ, God's Son (Acts 16:31; John 3:16, 36). Can he not do that?

2. Why can he not believe? Usually when people cannot believe it is because of some hidden sin from which they are unwilling to turn away. Therefore probe them by pointed questions till sin is acknowledged, confessed, and put away. Repentance is absolutely necessary to faith (Matt. 21:32; Acts 20:21). God will not allow a person to believe while harboring sin. Jesus died to save from sin, and the sin must be yielded and forsaken, at least as far as the will is concerned, before it can be taken away. See Isa. 55:7. Therefore emphasize and urge repentance and ignore the loose teaching that repentance is not needed in this age. See Article 41. Use also John 5:44; 7:17.

79. DO NOT HAVE ASSURANCE

1. Master the article on Assurance (Article 47), especially I John 5:9-13. Emphasize and explain verses 12, 13 and John 5:24. This is for those who do not know that it is their privilege to know that they are saved and that such is God's desire as revealed in the Word.

2. Paragraph 2 of Article 78 applies here as well. Many do not have assurance because of some sin or questionable practice that they should give up.

80. GO AWAY TRUSTING; RETURN DOUBTING

1. Two things must be done, believe in the heart and confess with the mouth (Rom. 10:9, 10). Do not try to do the one without the other.

2. Confess Christ (Matt. 10:32, 33). Tell what He has done for you (Mark 5:19; Psa. 107:2). Witness (Luke 24: 46-48; Acts 1:8; 5:30-32).

3. Have faith in God (Matt. 14:29-33; Mark 11:22, 23).

4. Praise the Lord (Isa. 38:19; Psa. 50:23; 107:8; 145: 1-5).

5. Be filled with the Spirit (Acts 6:5; 11:24; Gal. 5:22).

6. Depart from evil (I Thes. 5:22; II Tim. 2:19).

7. See Articles 50, 78, 79.

81. HAVE NOT FOUND PEACE

1. Jesus is our peace; He made peace; He came and preached peace; He offers peace by offering Himself (Eph. 2: 14-17; Col. 1:20; Rom. 5:1; John 14:27; 16:33; Luke 1:79; Isa. 53:5, 6; II Thes. 3:16).

2. Become acquainted with God (Job 22:21).

3. Believe God (Rom. 15:13; Acts 27:20-25).

4. Be filled with the Spirit (Gal. 5:22; Rom. 8:6; 14:17; 15:13).

5. Pray about everything (Phil. 4:6, 7).

6. Abide and trust (Isa. 26:3; 32:17, 18).

7. Obey (Isa. 48:17, 18).

8. Love the Word (Psa. 119:165; Prov. 3:1, 2).

9. No peace to the wicked (Isa. 57:21; Jer. 6:14).

82. WORKING OUT SALVATION

1. Someone says, "Am I not told, in Phil. 2:12, to work out my own salvation?" Not if you are unsaved. That was written to "the saints in Christ Jesus" (Phil. 1:1), and by noticing the next verse (2:13) you will see that you are powerless either to will or to do it until God first works in you.

You could not work a dollar bill out of your pocket if it was not there. See Article 16. Show the true plan of salvation (Articles 44-46).

2. Again, someone says, "Does not James say that we are saved by a mixture of faith and works?" No. If so, he would contradict Paul in Rom. 3:20; Gal. 2:16; Eph. 2:8, 9; Titus 3:5, and many others. In Jas. 2:14-26 we are told how we are justified before men, that is, how men can see that we are saved and justified by faith. They see it by our works, which are the result, or fruit, of faith. Faith which does not result in works is dead faith or no faith at all (vs. 17, 20, 26). That faith cannot save (v. 14, R. V.). Paul tells us how we are justified before God, that is, by faith alone. There is no contradiction (Article 43).

3. In Rom. 2:13 and context, Paul shows that if a person is to be saved by his morality, without Jesus Christ, he must be a doer of the whole law. See Gal. 3:10; Jas. 2:10. In Rom. 3:10-20 he shows that man universally is a sinner and guilty before God by nature, and that it would be of no avail for him to try to earn salvation. Moreover, by comparing himself with God's law he finds out how great a sinner he is.

83. INCONSISTENCIES OF PROFESSING CHRISTIANS. STUMBLING-BLOCKS

1. Everyone must give an account of himself, not of someone else, to God (Rom. 14:12). Lead the sinner's thought away from others to himself. Show his own state by nature and practice and the penalty for sin (Articles 9, 16-22). He needs conviction.

2. Use Rom. 2:1-5 and show that he is doing what he is condemning others for doing (compare Rom. 1:26-32), that he is treasuring up wrath for the day of wrath, and that he cannot escape the judgment of God. (See Article 64, paragraph 2).

3. If a certain one is a stumbling-block and the sinner knows him to be such, why stumble over him? People do

not deliberately stumble over a known stumbling-block. They go around it.

84. THERE ARE SO MANY HYPOCRITES

1. See Articles 64 and 83. This excuse is common and dangerous.

2. If the one who offers it is correct, and the people are hypocrites, he must spend eternity with them, for they are lost like other sinners (Matt. 23:13, 33; 24:51; Luke 13:25-28; Job 8:13-15; 20:5; 27:8-10). If he is wrong, and they are not hypocrites, what a fearful price he will pay for his folly!

3. A hypocrite is a counterfeit Christian, and neither man nor Satan will counterfeit anything worthless. This proves that Christianity is valuable.

85. A PROFESSING CHRISTIAN HAS WRONGED ME

1. Supposing this is true, is it any reason why you should wrong God who has given so much to you, and insult Christ who loved you and gave Himself for you? What harm has He done to you? Emphasize Jer. 2:5.

2. Is that any reason why you should commit the evil of forsaking Him? (Jer. 2:13). Emphasize Rom. 14:12.

3. Is that any reason why you should do yourself a greater wrong by depriving yourself of eternal life and thus perishing? (John 3:16, 36; Luke 13:3, 5).

86. CANNOT GIVE UP THE OLD LIFE

1. Ye must be born again (John 3:7). Repent or perish (Luke 13:3, 5). Make this very emphatic. Give verses on the penalty for sin (Article 22).

2. Often the trouble here is either

(1) He fears that he will not be able to withstand the desires to do the things that he is now doing. Show him (1)

that Jesus died to deliver him from sin, from the present evil age, from the corruption that is in the world, and from the old life (Matt. 1:21; Rom. 6:18; Gal. 1:4; II Pet. 1:4; II Cor. 5:15; John 8:36). Show him (2) the power of the risen Christ to save and keep and satisfy (Heb. 2:18; 7:25; Eph. 1:19, 20; Matt. 28:18; II Tim. 1:12; Phil. 4:13; II Cor. 4:7). Or

(2) He fears that he could not be happy in the Christian life with the desires of the old life, such as dancing, and the like, ungratified. Show him that Christianity is a life, a new life, and a power which makes him a new creature, displacing the old things by new things (II Cor. 5:17). It transforms by the renewing of the mind, and the word translated "mind" includes desires, purposes, affections, thoughts (Rom. 12:2). Salvation displaces the old desires by new ones.

87. TOO MUCH TO GIVE UP

1. A question of profit and loss (Mark 8:36, 37). Better give up everything than to lose the soul. But Paul thought that the loss was nothing, when compared with the gain (Phil. 3:7, 8).

2. A terrible mistake (Luke 12:16-21).

3. Sowing and reaping (Gal. 6:7, 8).

4. Put first things first (Matt. 6:33).

5. What God gives (Rom. 8:32; Psa. 84:11). What He demands (I John 2:15-17; II Cor. 6:14-18).

6. Show what a person really receives by becoming a Christian. See "Results of Regeneration" in Article 44. Study our riches in Christ in Ephesians and Colossians.

7. Riches do not satisfy (Eccl. 5:10).

8. See also Mark 8:35-38; Matt. 10:32, 33, 37-40; Luke 15:13-16, 31; I Cor. 6:19, 20.

88. INTERFERE WITH EARTHLY PROSPECTS

1. Danger of riches (I Tim. 6:9; Jas. 4:13, 14; 5:1-5, 8; Mark 10:24-27; Prov. 23:4, 5; Eccl. 5:10-12; Matt. 16:24-27; Luke 16:19-26).

2. Receive Jesus, the source of true riches, and trust Him (II Cor. 8:9; 9:15; Rev. 3:18; Phil. 4:19; Matt. 6:19-34; Rom. 14:17).

3. Use also the points in Article 87.

89. NO HARM IN WORLDLY AMUSEMENTS

1. **The Sinner.** Real Christianity will settle the amusement question. Therefore aim to secure conviction of sin and the regeneration of the sinner (II Cor. 5:17). When the Lord Jesus takes possession of the life things are seen in a different light. Do not lay down rules. When necessary, use such texts as Prov. 14:12, 13; 21:17; Luke 8:14; 16:25; Gal. 6:7, 8; I Tim. 5:6. Emphasize the teaching of Articles 9, 11, 12, 22. See also Articles 87, 88.

2. **The Christian.** I Cor. 10:31 and Col. 3:17 contain the golden rules for the Christian life, and will settle, satisfactorily and permanently, the amusement question. The Christian is to do nothing that cannot be done to the glory of God, in the name of the Lord Jesus, and with thanksgiving.

3. The Christian will be cheerfully governed by such messages as Eph. 4:17-20; 5:15-21; II Cor. 5:15, 17; Rom. 8:9; 12:1, 2; 13:13, 14; 14:7, 12-15, 21; 15:3; I Cor. 8:12, 13; Gal. 1:4; II Tim. 2:4; 3:1-5; 4:10; Jas. 4:3-5; I Pet. 2:11; I John 2:6, 15-17. He is a new creature and has no desire to do anything that would grieve or bring reproach upon his Lord, or hinder his fellowship with God, his chances of glorifying Him or of winning souls, or in any way to retard the progress of others. He has become a part of the bride of Christ, has taken His name (Eph. 3:14, 15), and he would rather die than to do or say anything that would bring reproach upon Him whose name he bears.

90. AFRAID OF PERSECUTION AND SUFFERING

1. The Christian's inheritance (II Tim. 3:12; John 15:18-21; 16:33; I John 3:1).

2. A blessed privilege (I Pet. 1:6, 7; 2:20, 21; 4:12-16; Matt. 5:10-12; Acts 5:41; Heb. 12:1-11; Jas. 1:2).

3. Reward (II Tim. 2:12; Mark 8:35; I Pet. 4:13; Matt. 5:12; Heb. 10:32-37; Jas. 1:12).

4. Examples (II Cor. 4:8-10; 6:4-10; 11:23-30; 12:5-10; Gal. 6:17; II Tim. 4:10, 16-18; Heb. 10:32-37; 11:24, 25, 32-40).

5. Paul's estimate (Rom. 8:17, 18).

91. COMPANIONS WOULD LAUGH

1. Better let them laugh than to have God laugh (Prov. 1:24-30, especially verse 26).

2. Shun evil companions (Prov. 4:14-19; 13:20).

3. Do not fear men (John 12:42, 43; Prov. 29:25; Isa. 51:7; Matt. 10:28).

4. Do not be ashamed of Christ (Mark 8:38; Matt. 10:32, 33).

5. Rejoice (Matt. 5:10-12; I Pet. 4:13, 14).

6. Exchange companions (Psa. 1:1; I John 1:3).

7. See Article 90.

92. TOO LATE. HAVE SINNED AWAY THE DAY OF GRACE

1. Jesus will not cast out anyone, at any time, if he will come (John 6:37, last part). Many will not come (John 5:40). He is not willing that any should perish (II Pet. 3:9). Will you come? (Rev. 22:17).

2. God's gracious promise for those who will turn to Him "even in the latter days" (Deut. 4:30, 31). Example (Luke 23:39-43).

3. Whosoever (John 3:16; Rom. 10:13; Rev. 22:17). That means you if you will come.

4. See Article 77.

93. INDIFFERENT AND SELF-SATISFIED

1. Seven great sins of which they are guilty, and from the penalty of which there is no escape: (1) Breaking the first and great commandment (Matt. 22:37, 38). (2) Rejecting Jesus (John 3:18-20; 15:22; 16:9). (3) Neglecting so great salvation (Heb. 2:2, 3). (4) Despising the plan of salvation (Heb. 10:28, 29). (5) Insulting the Spirit of Grace (Heb. 10:29). (6) Refusing Him that speaketh (Heb. 12:25). (7) Refusing to come to Jesus (John 5:40).

2. Show that they are sinners, helpless and condemned. Press the truth home, ask questions about the verses used, and pin them down until they admit that it describes them.

3. Often a picture of the suffering of Christ will be effective. Read Isa. 53, emphasizing verse 5. Have the one with whom you are dealing read it and make the pronouns personal, "He was wounded for my transgressions," etc. Pray while he reads.

94. NOT NOW. PROCRASTINATION

1. One of the most common and dangerous and successful tricks of Satan is to cause the sinner to put off his salvation until some future time. This effort is employed especially after all difficulties have been removed and the way of salvation has been made clear, but it may be used at any time and by any class of sinners. It is especially dangerous because it is very easy to say "not now" or "not tonight" or "some other time," and because every time a person refuses to become a Christian **now** he becomes more hardened in sin and it is easier to say "no" and more difficult to say "yes."

2. God does not hear and save "at any time," but "in a time accepted" by Him and in a certain day called "the day of salvation." This time and day is **now** (II Cor. 6:2). The sinner cannot choose his own time (John 6:44; Gen. 6:3).

3. Boast not of tomorrow (Prov. 27:1. See Jas. 4:13, 14, 17.).

4. The awful danger of putting off the time of salvation (Prov. 29:1; 1:24-28).

5. Seek the Lord while He may be found (Isa. 55:6).

6. Other valuable texts are Mark 8:36, 37; Luke 12:19, 20; 19:5, 6; Acts 22:16; 24:25; Prov. 8:17; Matt. 24:44; 25:10-12; John 12:35; Psa. 95:7, 8.

95. GOD IS CRUEL AND UNJUST

1. Who is God? Who are you? "Who art thou that repliest against God?" (Rom. 9:20). Cruelty and injustice are sins; do you mean to accuse God of sin? (Aim to bring the objector to his senses.)

2. God's ways and thoughts are higher than man's (Isa. 55:8, 9; Rom. 11:33, 34). He needs no instructor, and the complainer must answer for his folly (Job 40:2).

3. Deal tenderly with those who complain because of some sorrow that has come to them. Show that God does not willingly afflict, but that it is often necessary for Him to permit sorrow and disappointment to come because it is the only effectual method of bringing some people to repentance and into a life of holiness and joy and glory. Whom He loves He chastens (Heb. 12:5-7, 10-12; Rev. 3:19; Psa. 119:67; Isa. 63:9; II Cor. 4:17, 18; Rom. 8:18). Many will not listen to the voice of God except through suffering.

4. Show sin and its penalty, and God's love to the sinner (Articles 12, 16, 17, 22, 48).

96. GOD IS TOO GOOD TO DAMN ANYONE

1. God is abundant in goodness, but He is also absolutely holy and abhors sin. He is absolutely righteous and just, has a righteous government with laws and penalties for disobedience. Hence He must punish sin (Ex. 34:6, 7; Psa. 11:4-7; Dan. 9:12-14; Lev. 18:4, 5 with Ezek. 18:4; Psa. 33:5; Deut. 32:4).

2. The purpose of the goodness of God is to lead men to repentance in order that they may escape the righteous judgment of God (Rom. 2:4, 5).

3. God loves men with an everlasting love, and He has given His Son to suffer and die in their stead to save them from perishing; but if men will not accept this great sacrifice and receive the Son as their Saviour and Lord they must pay the penalty of their own sin (Jer. 31:3; Rom. 5:8; John 3:16, 18, 19, 36; 8:21, 24; Rom. 1:18; Matt. 25:41, 46; Mark 16:16; Rev. 6:12-17; 11:18).

4. He is not willing that any should perish (II Pet. 3:9). God beseeches men to turn from their evil ways; "for why will ye die?" (Ezek. 33:11).

5. Men will not come to Jesus for life (John 5:40).

6. The same Bible that speaks about the goodness and love and mercy of God says, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5).

97. WHY SHOULD GOD CREATE AND THEN CONDEMN? SINFUL NATURE

1. Someone says, "If I am born in sin and inherit a sinful nature, why should I be condemned?" No one is condemned for being born with a sinful nature. The atonement is universal in that it covers the sinful nature inherited from Adam. Thus infants, idiots, etc., are saved. But when a person comes to the years of accountability, refuses to give up his sinful nature, and adds to it personal sins, he is accountable to God for these sins. He is responsible, not for having, but for keeping and yielding to the sinful nature and bearing the fruit of it (Rom. 5:12-14, 21; 6:1-12; 8:2, 3).

2. Sin, rebellion, and unbelief are at the bottom of all replies against God as well as other excuses and objections. Show the great sin of questioning God (Rom. 9:20, 21), the reason why men do it (Rom. 10:3), and the consequences of doing it (Rom. 2:4-6).

3. Man was created in the image of God (Gen. 1:26; 5:1),

which is righteousness, true holiness, etc. (Eph. 4:24; Col. 3:10; II Cor. 3:18; Eccl. 7:29). Adam had every opportunity for right living, yet he fell into disobedience, unbelief, discontent, envy, rebellion, pride, theft, suicide, and murder (Gen. 2:16, 17; 3:1-13; Article 11). Anyone else would have done the same. Then he begat a son in his own (fallen) image, and thus sin was transmitted. God is the maker of every man, not in the sense in which He created Adam, but by supplying the power of reproduction.

4. Mankind, having fallen in one man, Adam, is redeemed in one Man, Christ, and full atonement has been made for every man (Article 35). If anyone is lost it is his own fault (Mark 16:16; John 3:17, 18; 5:40; 8:21, 24; II Pet. 3:9; Luke 13:3, 5).

5. How to escape condemnation (John 3:18; 5:24; Rom. 8:1).

98. THE UNPARDONABLE SIN

1. Satan often uses such Scriptures as Matt. 12:31, 32; Heb. 6:4-6; 10:26, 27; I John 5:16 to discourage those who wish to come to or return to God.

2. Continued and persistent rejection of Jesus and disobedience to the "first and great commandment" (Matt. 22:37, 38) becomes an unpardonable sin (Gen. 6:3; Hos. 4:17; Heb. 10:28, 29; Prov. 1:24-31; 29:1; Acts 7:51). A time comes when the Spirit, insulted and resisted, ceases striving; then the sinner's case is hopeless.

3. The unpardonable sin mentioned in Matt. 12:31, 32 is described in Mark 3:21-30. Three accusations were made against Jesus (1) madness (21); (2) being indwelt by the devil and casting out demons by the devil, the prince of demons (22); and (3) having a demon, or an unclean spirit (30). Now Jesus was full of the Holy Spirit, and did His work in the power of the Spirit (Luke 4:1, 14, 18; Matt. 12:28). Men could abuse Jesus and be forgiven (Matt. 12:32), but the third accusation not only charged Jesus with impurity and vileness under the cloak of Christianity, but it was also a direct

slander against the Holy Spirit, calling Him vile and unclean. None but the most depraved would do such a thing.

4. It is not stated to which of these two sins (paragraph 2 or 3) I John 5:16 refers; probably to the second (par. 3).

5. The verses, Heb. 6:4-6, were given, primarily, to the Hebrew Christians as a warning against giving up Christ and Christianity and returning to Judaism. They do not describe backsliding, drifting away from God, merely falling into sin, but falling away, total apostasy, a deliberate and willful renunciation of Christ and of the plan of salvation and a return to the former condition. They do not say that God will not receive the person described, if he will repent, but they do say that it is impossible to bring him, while in that state, to the place where he wants to be saved or to return, impossible to "renew him again to repentance," while he is crucifying the Son of God afresh, etc. He has no desire; no feeling on the subject; he is as hard as a rock.

6. Heb. 10:26, 27 describes a person who has sinned willfully, that is, deliberately and of a stubborn choice. The word translated "willfully" is translated "willingly" in I Pet. 5:2. It has no reference to the man who yields to temptation and falls into sin, but to the one who deliberately and entirely rejects the law and service of Christ and the entire plan of salvation. Ask the troubled one if that is his condition. The fact that he has a desire for salvation or restoration shows that it is not.

7. The fact is that not one of these texts stands in the way of anyone who really wants salvation or restoration. When one has gone beyond the reach of pardon he is as a stone, and it is impossible to make him penitent or to get him to the place where he has the least desire for salvation.

8. Use John 6:37, last part. See Article 77.

99. BACKSLIDERS

1. Many so-called backsliders never had anything to slide back from. Not understanding the plan of salvation, they

have never been born again. They may have prayed and struggled and joined a church and done many other things, yet they have not turned away from sin to God, have not received the Lord Jesus as their personal Saviour, and have not believed, known, and rejoiced that He has saved them from sin according to His Word; hence they have not appropriated Him for the upbuilding of their spiritual life (John 1:12; I John 5:11, 12). See Article 46. Many have taken upon them the vows and forms of Christianity, and by mere will power have presented a fairly good outward life for a while. Then, being unable to hold out any longer and having no Christ within to do the work for them, they have fallen back into open sin. These have been miscalled backsliders, and they should be dealt with like any other sinner.

2. A Christian is one who has Christ in him, and he cannot have what he has not received, or taken. Many are asking much, but are rarely receiving and appropriating.

3. There are, however, people who have known the Lord and have wandered from Him. Some are indifferent and do not seem to care to come back; others are tired of their wanderings and want to come back. The first are difficult, the second easy to reach.

4. **What is backsliding?**

(1) Turning the heart from God (I Kings 11:9).

(2) Forsaking God and living an unsatisfied, barren life (Jer. 2:5, 13, 19).

(3) Turning the back and not the face to God (Jer. 2:27, 28).

(4) Forgetting God (Jer. 2:32).

(5) Leaving the first love (Rev. 2:4).

(6) Turning from the simplicity and purity that is in Christ (II Cor. 11:3, R. V.).

(7) Beginning in the Spirit and going on in the flesh (Gal. 3:1-3).

(8) Turning from the gospel of grace (Acts 20:24) and the Spirit of Grace (Heb. 10:29) and going back to law and works for justification (Gal. 5:4, 7).

5. **How to deal with backsliders.**

(1) Emphasize Jer. 2:5. It is astonishing how people will deliberately turn their backs upon God and abuse Him because some person has wronged or slighted them.

(2) Show their sad condition (Jer. 2:13).

(3) They must repent (Rev. 2:4, 5), confess (Jer. 14:7; I John 1:9), forsake sin and turn to God (Isa. 55:7), and prepare to meet God (Amos 4:11, 12).

(4) Gracious invitations and promises (Isa. 44:20-22; Jer. 3:12-14, 22; 6:16; 24:7; Hos. 2:14-16; 11:8; 14:1-4; Mal. 3:7). Many of the most touching and tender portions of the Word are addressed to backsliders. Hosea is preëminently the backsliders' book.

6. **Examples.** (1) David restored (Ps. 23:3), (2) Peter restored (Matt. 26:75; John 21:15-17). The prodigal restored (Luke 15:11-24). See II Chron. 15:4.

7. **Warning.** I Cor. 10:12.

100. HYPOCRITES. HOW TO DEAL WITH THEM

1. This article treats of hypocrites themselves and how to deal with them, while Article 84 deals with those sinners who are kept out of the kingdom because of hypocrites.

2. Since Christianity is the greatest and most valuable thing in the world, it is very often counterfeited. This is one of the most effective ways the devil has of keeping people away from Jesus. Yet these same people would not refuse a ten dollar bill because this article is often counterfeited.

3. Real hypocrites have a mere profession without possession and are described in II Tim. 3:5; II Cor. 5:12; Matt. 23:3-7, 14, 15, 23-29; Ezek. 33:31, 32; Rom. 2:17-29; Luke 11:39; Isa. 29:13; Matt. 15:7, 8; Jude 4, 11-13. They are lost and must be treated like any other sinner (Isa. 29:15; Jer. 42:20-22; Matt. 7:15-23; Rom. 8:6-9; Article 84).

4. There are, however, many who are having victory to a certain extent and yet are not living up to their privileges, and are, more or less, a hindrance and reproach. They are honestly living up to the light they have and are not hypocrites,

although Satan likes to call them so. They need teaching on the simple plan of salvation, the Spirit-filled life, how to trust God, etc. See Articles 44-47, 50-53, 57.

101. MIND YOUR OWN BUSINESS

That is just what I am doing. My business, as a Christian, is to try and get lost men saved and filled with the Holy Spirit (II Cor. 5:20; John 17:18; 20:21; Ezek. 3:10, 11; 33:7-11; Luke 2:49; 5:10; 19:10; John 10:10; Eph. 5:18; 2:10; Prov. 11:30; Matt. 4:19; 5:19; Dan. 12:3).

102. SKEPTICS AND INFIDELS

1. A **skeptic** is one who doubts, or severely questions, the existence of God and the truths of Christianity. An **agnostic** is one who professes ignorance of the existence of God, of the unseen world, etc. He neither affirms nor denies, but says that he does not know and that these things cannot be known. The Latin word corresponding to the Greek agnostic is ignoramus. An **infidel** is one who avowedly denies the doctrines of Christianity and the truths of the Scriptures.

2. **Skeptics and infidels who are mere triflers.** There are many of this class who are trying to cover up sin by the plea of skepticism. A crooked life is usually at the bottom of it, and it is well to kindly but firmly tell them so and to show them at once that they are lost and doomed to destruction and that they are under the wrath of God (Articles 21, 22, 25, 26).

(1) The preaching of the cross is foolishness to them because they are perishing (I Cor. 1:18); the foolishness of preaching saves those who believe (I Cor. 1:21); if the gospel is hidden to them it is because they are lost (II Cor. 4:3, 4).

(2) The agnostic and his doom are described in II Thes. 1:7-9; 2:10-12.

(3) Emphasize Prov. 28:13; Luke 13:3, 5; Mark 16:16. See Article 27.

3. **Skeptics and infidels who are honest.** There are some who have been reared in the atmosphere of infidelity or who have imbibed the spirit of doubt and unbelief from friends or teachers, by reading vicious books, or in some other way. They are willing to know and are even desirous of knowing the truth, if this is, as they say, possible. They are, generally speaking, an easy and interesting class with which to deal, although they are dreaded and avoided by many Christian workers.

(1) Find out what and why they do not believe and what they do believe. Diagnose your case. Find out whether they are acting on what they do believe. Find out whether they are willing to do God's will if they can know what it is. If they are honest they will answer in the affirmative. Then use John 7:17. Then show why John's Gospel was written (John 20:31) and ask them to read it carefully, with an open mind, asking God, if there be a God, for light. They will, before many days, receive light. Ask them to read the first eight chapters of Romans in the same manner.

(2) Articles 103 to 111 deal with the troubles of this class of people. Learn a few well selected verses under each subject, and be able to apply them as needed.

103. INSPIRATION OF THE BIBLE

1. **Inspiration,** as applied to the Bible, is the inbreathing of God into men, thus qualifying them to receive and communicate divine truth. It is God speaking through the Holy Spirit through men to men. It is the work of God through the Spirit in men, enabling them to receive and give forth divine truth, without error. It made the speaker or writer infallible in communicating truth, whether that truth was previously known or not. Hence the Bible is from God, not from men.

2. The writers of the Bible were inspired of God, moved by the Holy Spirit, so directed by God in the choice of words that their words were God's words (II Pet. 1:21. Compare II Sam. 23:2; I Pet. 1:10, 11; Acts 1:16; 4:25, R. V., 28:25; I Cor. 2:13; Heb. 3:7; 10:15, 16; Matt. 10:20).

3. These God-inspired men gave us a God-inspired Book (II Tim. 3:16, 17).

104. HOW WE GOT OUR BIBLE

1. The important questions of the canonicity, genuineness, and authenticity of the Scriptures are not in the plan for this book and cannot be discussed here. Yet the Christian worker should be informed on these subjects, since Satan, taking advantage of our lack of knowledge, seems to be shifting his attacks to these weak spots. Many who can quote Scripture and meet the ordinary difficulties and excuses are utterly unable to answer the questions as to where our Bible came from and how it came down to us. There are many good books on the subject, such as Bible Introductions, Bible Dictionaries, "Is My Bible True?" by Leach, "How We Got Our Bible" by Smyth, and others.

2. We can give the barest outline here.

(1) The Bible did not come from men, but it came from God through men (Article 103).

(2) **Canonicity.** Each book of the Bible was very thoroughly tested by several strict rules (canons) before it was given a place in the Bible, the Sacred Canon. The **Sacred Canon of Scripture** is the name given to those genuine, authentic, and inspired books which, taken together, form the Holy Scriptures.

(3) **Genuineness and authenticity.** A book or manuscript is **genuine** when its claims concerning its human authorship are true or when the matter which it now contains is the same in every essential point as it was when written. It is **authentic** when its statements may be relied upon as true. The two may be proved together, and the evidence is overwhelming. There are in existence today several thousand manuscripts, some very ancient ones, besides very many versions, ancient and modern, and thousands of quotations from the Church Fathers and other early writers. We have a Greek translation of the Old Testament which was begun about 280 B.C., and a Latin

and a Syriac translation of both testaments made about 150 A.D. We have quotations from the New Testament from 75 A.D. on. It has been found that if the New Testament should be suddenly lost it could be entirely reproduced, except eleven verses, from the quotations of the Fathers. All these manuscripts, versions, and quotations agree, in every essential point, with the Bible we use today, which proves that our Bible is the same as it was when written and that it was written during the ancient period of time for which claim is made. One cannot translate or quote from a book which does not exist. There is no other book in existence, of any considerable age, that has one-hundredth part of the proof of its genuineness that the Bible has. There are, for example, only fifteen manuscripts of Herodotus (425 B.C.) in existence, none of which are older than the tenth century A.D. and the most of them written since 1450, yet no one doubts the genuineness of his writings. There are still fewer manuscript copies of Plato, Virgil, and others. Even the modern works of Shakespeare, Milton, and Bunyan, although they had the advantage of the printing-press, are represented today by no original manuscripts and by but a few conflicting copies.

105. DO NOT BELIEVE THE BIBLE

1. The entire Bible is God speaking. He spoke (1) by the prophets, in the Old Testament (Heb. 1:1; Rom. 1:1, 2; Luke 1:70), (2) by His Son, in the gospels (Heb. 1:2), (3) by those who heard the Son, the New Testament writers except Paul (Heb. 2:3, 4), (4) by Paul (I Thes. 2:13). He spoke by Moses (Ex. 4:10-15; Deut. 4:2), by Jeremiah (Jer. 1:5-9), by Ezekiel (Ezek. 2:7; 3:4), and by the other prophets (which see). He who does not believe the Bible makes God a liar.

2. God cannot lie (Rom. 3:3, 4; Titus 1:2; Num. 23:19).

3. God will surely bring to pass all that He has spoken (Num. 11:23; 23:19; Isa. 46:11; Ezek. 12:25; 24:14; Matt. 5:17, 18; 24:35; I Pet. 1:24, 25).

4. Warning against despising the Word (Deut. 18:19; II

Chron. 36:15, 16; Prov. 1:24-30; 28:9; Isa. 30:12-14; 48:17, 18; Jer. 6:14-21; 36:21-32; Zech. 7:11-14; John 12:48; Luke 9:26; Heb. 10:28, 29).

106. BIBLE CONTRADICTORY AND FOOLISH. CANNOT UNDERSTAND CERTAIN THINGS IN IT

1. Do not be surprised at this statement from the sinner. The Bible contains the things of the Spirit of God, and they are foolishness to the natural man, spiritually blind and dead (I Cor. 2:14). The message of the cross is foolishness to the perishing (I Cor. 1:18); the gospel is hid to the lost (II Cor. 4:3, 4). The wicked are not expected to understand (Dan. 12:10).

2. The sinner can understand that he is a lost, condemned sinner, that Jesus died as his substitute, and that the gift of God is eternal life (Rom. 3:23; 5:8; 6:23); this is all that is necessary for him to understand. After he is saved the other matters will be clear (Matt. 18:3 with 11:25).

3. Why the sinner does not understand (Isa. 55:8, 9; Rom. 11:33).

4. How to understand (John 7:17; Jas. 1:5; Psa. 119:18).

107. NO GOD

1. It is the fool who says that there is no God (Psa. 14:1); the wicked and corrupt who do not desire to consider or understand Him (Psa. 10:4; 14:1, 2).

2. The existence of God is manifest (1) By His works of creation (Gen. 1:1; Acts 14:15; 17:24; Heb. 3:4; 11:3). (2) By the created things (Psa. 19:1; 95:3-5; Rom. 1:20; Isa. 40:12, 26). (3) By His "providences" (Ex. 8:16-19; 29:46; Deut. 4:32-39). (4) By His judgments (Psa. 9:16). (5) By the fact that we are His offspring (Acts 17:29). (6) By the manifestation of Himself in Christ (I Tim. 3:16; II Cor. 5:19). The existence of the world and man requires that of a

creator; the design requires a designer, the existence of an intellectual and moral being requires that of a lawgiver.

3. Scripture makes no attempt to prove the existence of God, but everywhere assumes and asserts it, and it declares that the knowledge of His existence is innate and universal (Rom. 1:19-21, 25, 32; 2:15). Hence sinners are without excuse. Hence the so-called and self-styled atheist is not only robbing himself of the joys of salvation, but he is also making himself wretched by trying to make himself believe that which is against his nature to believe.

4. The demons believe in the existence of the one God, and they tremble (Jas. 2:19).

5. See Deut. 4:39; I Kings 18:21-39; Acts 17:23; Heb. 11:6.

108. THE DEITY OF CHRIST

This subject is fully explained in Article 30 (3). Note especially Heb. 1:8; Isa. 9:6; John 1:1-3; 20:28.

109. A PERSONAL DEVIL

See Article 29, noting especially the personal pronouns, what Satan is, what he has, and what he does. Learn several verses, such as John 8:44; I Pet. 5:8, 9; Jas. 4:7; etc.

110. NO HELL. NO ETERNAL PUNISHMENT. NO HEREAFTER

1. The question of hell is discussed in Article 22, (3). The proof of the reality of hell also proves the existence of a hereafter. See Psa. 9:17; Luke 16:22, 23; Matt. 23:33.

2. That the punishment of the wicked is everlasting is abundantly proven in Articles 23-26. Emphasize Heb. 10:28, 29; Matt. 25:41, 46; Rom. 6:23.

III. ANOTHER CHANCE AFTER DEATH

1. There is not a hint of such a thing in the Bible. On the contrary, after death, hell (Luke 16:22-28), and after death, the judgment (Heb. 9:27).

2. Such Scripture as John 3:16-18, 36; 8:21, 24; 9:4; Heb. 2:3; 10:28, 29; Prov. 11:7; 29:1 and many others prove conclusively that there is no chance for salvation after death. See also Jude 6; Rev. 20:15; 21:8; 22:11, 15; also 19:20 with 20:10 and Matt. 25:41, 46.

VI: APPENDIX—ATTRIBUTES OF THE TRINITY

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ATTRIBUTES

1. The **attributes** of God are His essential qualities or characteristics. They are also called **Perfections,** because they are the essential qualities of a perfect Being, and **Properties,** because they are God's own (proper to God) to distinguish Him from other beings.

2. There are twenty or more attributes of God, such as Unity, Eternity, Omnipresence, Omnipotence, Omniscience, Wisdom, Immutability, Invisibility, Incomprehensibility, Unequaled, Holiness, Justice, Impartiality, Sovereignty, Goodness, Love, Mercy, Grace, Truth, Faithfulness. The first ten of these are sometimes called **Natural Attributes,** because they do not come under the control of the will; the last ten **Moral Attributes,** because they do come under the control of the will.

3. Many of these attributes do not belong to God alone, but are common to the three Persons, and to the three only; God the Father, God the Son (Jesus), and God the Holy Spirit. This furnishes strong proof of the deity of each of these Persons, and of the fact that they are to be placed upon an equality. We will, therefore, speak of each attribute in connection with each person.

1. Unity

1. **Unity** is the state of being one. This is repeatedly mentioned in the Bible as a fundamental difference between the true religion and the polytheistic religions of the nations (Isa. 43:10-12; 44:6-11; 45:5, 18-22; I Cor. 8:4-6).

2. **God the Father** is one (Mark 12:29; John 17:3; I Cor. 8:6, first part; Eph. 4:6; I Tim. 2:5, first part).

3. **God the Son** is one (Eph. 4:5; I Cor. 8:6, last part; I Tim. 2:5, last part).

4. **God the Holy Spirit** is one (Eph. 2:18; 4:4; I Cor. 12:13).

Note.—The unity here is not simple but compound, the unity of the Godhead, three persons in one, "the same in substance, equal in power and glory"; one as to substance, and three as to individuality. Evangelical Christianity does not believe in three gods, but in one God with three Persons in the Godhead. This compound unity is illustrated by the word "one" in Gen. 2:24; 11:6; John 17:22, 23; I Cor. 3:6-8; 12:13; Gal. 3:28. Compare Deut. 6:4.

2. Eternity

1. **Eternity** means an existence which has neither beginning nor end; inhabiting all time; "from everlasting to everlasting."

2. **God the Father** is eternal (Gen. 21:33; Psa. 90:2; 93:2; Jer. 10:10; Isa. 40:28; 41:4; 57:15). This great, eternal God is our refuge (Deut. 33:27, R. V. "dwelling-place").

3. **God the Son** is eternal (John 1:1; 8:58; 17:5; Col. 1:17; Heb. 13:8; Mic. 5:2). In prophecy He is called the "Everlasting Father" (Isa. 9:6).

4. **God the Holy Spirit** is eternal (Heb. 9:14).

3. Omnipresence

1. **Omnipresence** is the ability to be everywhere present at the same time. It is God's power to make Himself real in all places at the same time. This is practically the same as Infinity, or inhabiting all space.

2. **God the Father** is omnipresent (I Kings 8:27; Prov. 15:3; Jer. 23:23, 24; Isa. 57:15; Acts 17: 27).

3. **God the Son** is omnipresent (Matt. 18:20; 28:19, 20; Eph. 1:23; Col. 1:27).

4. **God the Holy Spirit** is omnipresent (Psa. 139:7-10). He indwells all Christians everywhere (John 14:16, 17; I Cor. 3:16; 6:19).

4. Omnipotence

1. **Omnipotence** is the state of being all-powerful, or of having unlimited power; the state of being almighty. God is able to do anything, but there are some things that He cannot and will not do because they are not consistent with His attributes of justice, love, truth, etc. (II Tim. 2:13; Titus 1:2; Isa. 59:1, 2).

2. **God the Father** is omnipotent (Gen. 17:1; 18:14; II Chron. 20:6; Jer. 32:17-19, 27; Isa. 40:12; Mark 10:27; Luke 1:37; Rev. 19:6).

3. **God the Son** is omnipotent (Isa. 9:6; Matt. 28:18; John 10:18; Heb. 1:3; Rev. 1:8, 18). He has power over disease, demons, death, winds, and waves (Matt. 8:16, 28-32; Mark 1:23-27; Luke 4:35-41; 7:12-15; 8:22-25, 41, 42, 49-55). He is the destroyer of Satan and his works (Heb. 2:14; I John 3:8).

4. **God the Holy Spirit** is omnipotent (Luke 1:35; Acts 10:38; Rom. 15:19; I Cor. 12:4-11).

5. Omniscience

1. **Omniscience** means knowing all. It is the power to know all things and all events.

2. **Prescience**, or foreknowledge, is the knowledge of future events, or the knowledge of an event before it takes place. Foreknowledge is a branch of omniscience and a necessary attribute of God (I Pet. 1:2; Rom. 8:29). If He is God He surely knows beforehand the actions of men and the course of events. Nor does this in any way interfere with man's free will. As far as God's foreknowledge is concerned man can do as he wills, but God knows beforehand what he will do.

3. **God the Father** is omniscient (II Chron. 16:9. Job 26:6; 34:21, 22; 37:16; Psa. 147:5; I John 3:20). This includes (1) Knowledge of the heart (I Kings 8:39; Psa. 44:21; Acts 1:24). (2) Knowledge of thoughts (Psa. 94:11; Ezek. 11:5; Heb. 4:13). (3) Knowledge of words (Psa. 139:4). (4)

Knowledge of deeds (I Sam. 2:3; Job 23:10; 34:21; Psa. 139:3; Prov. 5:21; Jer. 32:19). (5) Foreknowledge (Psa. 139:1, 2; Isa. 42:8, 9; 48:3-5; Rom. 8:29; I Pet. 1:2). (6) Wisdom (Job 12:13, 16; Psa. 104:24; Prov. 8:14; Rom. 11:33; Jude 25).

4. **God the Son** is omniscient. He knows all men, all things, men's thoughts (John 2:24, 25; 6:64; 16:30; 21:17; Matt. 9:4; Luke 5:22). These texts also show His foreknowledge. See also Luke 22:10-12; John 13:1, 18, 19.

5. **God the Holy Spirit** is omniscient. He searches all things, teaches all things, reveals things to come (I Cor. 2:10; John 14:26; 16:13). Hence He knows all things and has foreknowledge (Luke 2:26).

6. Wisdom

1. **Wisdom** is the capacity to make the best use of knowledge, or "the use of the best means for attaining the best ends." It presupposes knowledge and includes discernment and judgment. The wisdom of God is illustrated in the works of creation, the formation of man, the plan of redemption, etc. Said a writer, "The wisdom of God is that grand attribute of His nature by which He knows and orders all things for the promotion of His glory and the good of His creatures."

2. **God the Father** has wisdom (Job 12:13; I Cor. 2:7; Eph. 1:8). He is mighty in wisdom (Job 36:5), the only wise God (Rom. 16:27; I Tim. 1:17). He did all His works in wisdom (Prov. 3:19; Psa. 104:24). He has manifold wisdom and riches of wisdom (Eph. 3:10; Rom. 11:33).

3. **God the Son** is the wisdom of God and the source of wisdom (I Cor. 1:24, 30; Col. 2:3). In Proverbs He is several times mentioned under the name of Wisdom, or the unrevealed Word (Prov. 8:12, 22-30 with John 1:1, 14).

4. **God the Holy Spirit** is the "Spirit of Wisdom" (Isa. 11:2; Eph. 1:17; Ex. 31:2, 3; Deut. 34:9).

7. Immutability

1. **Immutability** is the state of being immutable, or unchangeable, or invariable, not capable of a change.

2. **God the Father** is immutable (Psa. 33:11; Mal. 3:6; Heb. 6:17; Jas. 1:17).

Note.—An apparent difficulty occurs here. It is said in Num. 23:19; 1 Sam. 15:29; Psa. 110:4; Jer. 4:28; Ezek. 24:14 that God will not repent, while in Gen. 6:6, 7; Ex. 32:14; Jud. 2:18; I Sam. 15:11; Psa. 106:45; Jer. 18:8-11; 26:3; 42:10; Amos 7:3, 6; Jonah 3:9, 10; 4:2 God is said to have repented. But these facts strengthen rather than overthrow the doctrine of the immutability of God, showing, as they do, His unchangeable attitude toward sin and its penalty. To "repent" means to turn, and involves (1) a change of mind and purpose, and (2) such a sorrow for wrong done or sin committed as will cause the offender to rectify the wrong or forsake the sin. In the first sense both God and man repent, while in the second sense man only repents. A glance at the context of these verses will show that in the most of them the question is one of obedience and that it was the people, not God, who were changeable. As long as they were obedient, God blessed them; when they turned to sin God, in order that He might be immutable to his government, must turn to punishment. In Gen. 6:6, 7 when the people turned from righteousness to sin God turned to destroying. In some instances, however, no conditions were given and God declared that He would not repent (Psa. 110:4; Heb. 7:21; Jer. 4:28; Ezek. 24:14). It is only in respect to His declarations that are conditioned upon obedience that God changes His attitude, and even then He remains the same while the people vary. (See Article 41, section 16.)

3. **God the Son** is immutable (Heb. 1:12; 13:8). Psa. 102:25-27, referring to Jehovah of the Old Testament, is quoted in Heb. 1:10-12 as referring to Jesus.

4. **God the Holy Spirit** is immutable. There is no direct Scripture statement for this, but being a part of the Godhead He has the same attributes as the others. He is God (Acts 5:3, 4).

8. Invisibility

1. **Invisibility** is the state of being invisible, or incapable of being seen.

2. **God the Father** is invisible. He cannot be seen; no one has ever seen Him (Job 23:8, 9; John 1:18; I John 4:12; Col.

1:15; I Tim. 1:17; 6:16), except by the eye of faith (Heb. 11:27). God is a Spirit, and a spirit is invisible (John 4:24; Luke 24:39).

Note.—What about Gen. 32:30, where Jacob said that he saw God face to face, Ex. 24:9-11, where Moses and others saw God, Ex. 33:11, where the **Lord** spoke to Moses face to face, Jud. 13:22, "we have seen God," Isa. 6:1, where Isaiah saw the Lord sitting upon a throne? Infidelity has been quite noisy over this apparent contradiction. It is easy to see that these two lines of passages are not contradictory but harmonious, showing, as they do, two different persons of the Trinity, both of whom are called God. In Gen. 32:24 the God whom Jacob saw face to face is said to have been a "man," and in Hos. 12:3-5 He is said to have been the angel, God, and the **Lord** God of Hosts. In Gen. 16:7-13 the Angel of Jehovah appeared to Hagar, showing His divine authority, His omnipotence, His omniscience and foreknowledge, and His divine names, **Lord** and God. Here, then, the Angel of the **Lord** (Jehovah) is called **Lord** (Jehovah). In Gen. 21:17, 18 the Angel of God again has divine attributes. In Gen. 22:11, 12 the Angel of Jehovah is identified with God ("from me"). In Jud. 2:1, 2 (R. V.) the Angel of the **Lord** said that he did what God did. In Jud. 6:11-14 (R. V.) the Angel of the **Lord** is identified with the **Lord,** and in verses 19-25 he performed a miracle and is further identified with God. In Jud. 13 the Angel of the **Lord** again appeared, showing his omniscience and divine authority (verses 9-11, 16). He performed a miracle, and Manoah said that he had seen God, thus identifying the Angel with God (verses 19-22). In verses 17, 18 we have a valuable clew as to who he was. He said that his name was "Wonderful" (see margin and R. V.), which is one of the prophetical names of Jesus (Isa. 9:6). Thus he is identified with Jesus. God called him "my Angel" (Ex. 23:23; 32:34), and sent him as a leader of His people. He is "my presence" (Ex. 33:13-15), "the Angel of His Presence" (Isa. 63:9). Jacob called him "the Angel who redeemed me" (Gen. 48:16; compare Gen. 28:15; 31:11, 13). Many other passages could be given, if necessary.

Now the word "angel" means messenger, or sent one (see Mal. 3:1). The "Angel of the **Lord**" is not the **Lord,** but the "Sent One of the Lord," having divine attributes and names, and doing what only God can do. In the New Testament Jesus over sixty times is called or calls Himself the Sent One, God being the Sender (John 3:17, 34; 6:29, 38-40; I John 4:9, 14, etc.). Jesus is eternal (John 1:1; 8:58; Col. 1:16, 17; Heb. 1:2), is called God (John 20:28; Rom. 9:5; Heb. 1:8), and was, before as well as after His incarnation (John 1:14; I Tim. 3:16), the image, or manifestation, of God (Matt. 11:27; John 1:18; Col. 1:15; Heb. 1:3). Seeing Jesus all through the Old Testament, it is easy to understand how God, invisible in His own essence, could be manifested in the person of the glorious Second Person of the Trinity. This will explain all passages in which God is said to have been seen.

Note 2.—In the above note the word **Lord,** in bold face type, refers

to Jehovah, printed LORD in the King James version and "Jehovah" in the American Standard Revised version.

3. It cannot be said that Jesus has the attribute of invisibility, although He was doubtless invisible much of the time before His incarnation, and is invisible on the earth during the present age (Rev. 1:7).

4. **God the Holy Spirit** is invisible. He is an unembodied Spirit; may be known but not seen (Luke 24:39; John 14:17). Thus He can dwell in the people (I Cor. 3:16; 6:19).

9. Incomprehensibility

1. **Incomprehensibility** is the state of being incomprehensible, or unsearchable, unable to be comprehended, or understood, by the human mind.

2. **God the Father** is incomprehensible. His greatness, understanding, judgment, and ways are unsearchable (Psa. 145:3; Isa. 40:28; Rom. 11:33, 34; see also Psa. 139:6; Job 11:7; 26:14; 37:23).

3. **God the Son** is incomprehensible. His spiritual riches are unsearchable; His love passes knowledge (Eph. 3:8, 19).

4. **God the Holy Spirit** is incomprehensible.

10. Unequaled

1. **Unequaled** means not equaled by any; surpassing all others.

2. **God the Father** is unequaled; there is none like Him (Ex. 15:11; Deut. 33:26; I Kings 8:23; Job 36:22, 23; Psa. 77:13, 14; 96:4, 5; Isa. 40:18, 25; 55:8, 9; Jer. 10:6).

3. **God the Son** is unequaled (Matt. 8:26, 27; Heb. 1:1-12; Phil. 2:5-11).

4. **God the Holy Spirit** is unequaled (Isa. 40:13, 14).

11. Holiness

1. **Holiness** is moral purity, freedom from all defilement, uncleanness, darkness, etc. It is defined by such passages as Lev. 11:43-45; Josh. 7:13; II Chron. 29:5, 15-18; I Thes. 4:3, 7; 5:23; I John 1:5. See Article 53.

2. **God the Father** is absolutely holy. His name is holy (Psa. 99:3; 111:9; Isa. 57:15; Luke 1:49). His nature is holy (Psa. 22:3; 99:5, 9; Isa. 6:3; Amos 4:2; Rev. 4:8; 15:3, 4). He is holy in His rule and in His works (Psa. 47:8; 145:17). He is glorious in holiness (Ex. 15:11). His holiness is shown in His hatred of sin, which separates the sinner from Himself (Hab. 1:13; Prov. 6:16-19; 15:8, 9, 26; Gen. 3:8; 4:16; Isa. 59:1, 2), in His demand for holiness in His people (Gen. 17:1; Lev. 11:44, 45; 19:2; 20:26; 21:8; Heb. 12:14; I Pet. 1:14-16; 2:21-23), and in His providing a holy Substitute to save them (Ex. 12:5; Lev. 1:3; 3:1; 4:3; I Pet. 1:18, 19; II Cor. 5:21; I John 3:5), a holy Spirit to keep them (Eph. 1:13; 4:30), holy angels to minister to them (Luke 9:26; Heb. 1:14), and a holy place to which to take them (Psa. 20:6; Rev. 21:27).

Note.—The very first and fundamental reason why God either punishes the sinner eternally or demands the shedding of blood for his ransom is that He is holy. God is infinitely holy, and He hates sin with a perfect hatred. He hates the smallest sin infinitely more than the best man hates the greatest one. Sin must be covered, or blotted out (Psa. 32:1; 85:2; Col. 2:14; Acts 3:19) and the only thing which will do this is the blood of Jesus (Lev. 17:11; Heb. 9:22; I John 1:7). It is necessary to see this in order to get the real meaning of sin and atonement.

3. **God the Son** is holy (Luke 1:35; Heb. 7:26; I John 3:3, 5). See Article 30 (4).

4. **God the Holy Spirit** is holy (Psa. 51:11; Luke 11:13; Rom. 1:4). He is called the Holy Spirit about ninety times in the New Testament.

2. Justice

1. **Justice,** or righteousness, is the quality of being just, or righteous, in dealing with others. The justice of God is His faithfulness in protecting His government and laws, and in rendering to each person his dues. It is that attribute of God which causes Him always to do right, whether it be in inflicting punishment, in giving rewards, or in judging between right and wrong. The words "just" and "righteous" are transla-

tions of the same Hebrew word, and the words "justice" and "righteousness" are translations of another Hebrew word. The root of both these words means **straight, right,** that which satisfies the demands of the law. The Greek word of the New Testament which is translated both "just" and "righteous" and the one translated "justice" and "righteousness" mean **equal, conformed** to that which is right.

2. **God the Father** is just, or righteous. He does right and is just and righteous (Gen. 18:25; Deut. 32:4; Ezra 9:15; Psa. 7:9; 119:137; 145:17; Isa. 45:21; Zeph. 3:5), a righteous Father (John 17:25). His judgments are true and righteous; His ways and acts are righteous (Jud. 5:11; I Sam. 12:7; Psa. 19:9; 119:7, 62, 106, 160; Hos. 14:9). Justice and judgment are the habitation of His throne; He shall judge the world in righteousness (Psa. 89:14; 96:13; 98:9).

Note.—God's righteousness is shown not only in punishing sin (Ex. 9:23-27; Neh. 9:32, 33; Rev. 16:5-7; 19:2; II Chron. 12:5, 6; Rom. 2:2-5), but also in forgiving sins (I John 1:9; Rom. 3:25, 26), in rewarding the righteous (Psa. 7:9-11 ("judge" has the sense of "vindicate" in verse 11); Heb. 6:10; Gen. 18:25, 26; Psa. 11:4-7), in delivering His people from their enemies and troubles (Psa. 31:1; 103:6; 145:15-19; II Thes. 1:7-9), in vindicating His people (Rev. 16:4-6), and in keeping His promises (Neh. 9:7, 8).

3. **God the Son** is just, or righteous. He is called the "Just One" (Acts 3:14; 7:52; 22:14). He is the righteous Judge (II Tim. 4:8). His scepter is a scepter of righteousness; He loves righteousness and hates iniquity (Heb. 1:8, 9). He suffered for sins, the Just for the unjust (I Pet. 3:18). Enemies confessed that He was just (Matt. 27:19, 24). Jesus Christ, the righteous (I John 2:1, 29; 3:7).

4. **God the Holy Spirit** is just, or righteous. It is His work to bring men face to face with the justice and holiness of God (John 16:8-11; Acts 13:9-11; Rom. 1:4).

13. Impartiality

1. **Impartiality** is the quality of being impartial, or of being "no respecter of persons."

2. **God the Father** is impartial (Deut. 10:17; Acts 10:34, 35; Rom. 2:11; I Pet. 1:17).

3. **God the Son** is impartial.

4. **God the Holy Spirit** is impartial.

14. Sovereignty

1. **Sovereignty** is the exercise of supreme power and authority; God's "absolute right to govern and dispose of all His creatures simply according to His own good pleasure."

2. **God the Father** is sovereign (Psa. 24:1; 115:3; Isa. 45:9; Dan. 4:25, 35; Rom. 9:15-23; Eph. 1:11; Rev. 4:11).

3. **God the Son** is sovereign (Matt. 8:27; 28:18; John 5:21).

4. **God the Holy Spirit** is sovereign (I Cor. 12:7-11).

15. Goodness

1. **Goodness.** This includes kindness and benevolence. It delights in promoting happiness by supplying needs and relieving distresses. This is goodness in the absolute, highest, perfect sense.

2. **God the Father** is abundant in goodness (Ex. 34:6). The earth is full of His goodness (Psa. 33:5). He has riches of goodness (Rom. 2:4). He has kindness (Eph. 2:7; Titus 3:4). He has goodness (Rom. 11:22; II Thes. 1:11).

3. **God the Son** is good. He did good (Acts 10:38). He was acknowledged as good by one who did not acknowledge His deity; Jesus admitted His goodness but claimed that it was a proof of His deity (Mark 10:17, 18).

4. **God the Holy Spirit** is good (Neh. 9:20; Psa. 143:10). A part of His fruit is goodness (Gal. 5:22).

16. Love

1. **Love** is a feeling of strong affection, and includes delight in and a desire for possession and companionship.

2. **God the Father** has love in its highest form and reality

(Jer. 31:3; John 3:16; Rom. 5:8; I John 4:7-11; Titus 3:4; and many others).

3. **God the Son** has love (John 14:21; 15:9, 12; Eph. 5:2).

4. **God the Holy Spirit** has love (Rom. 5:5; 15:30; Col. 1:8; II Tim. 1:7). A part of His fruit is love (Gal. 5:22).

17. Mercy

1. **Mercy** is the result of kindness and love, and means pity, or compassion (suffering with). It includes forbearance, gentleness, longsuffering, and the like. In the R. V. of the Old Testament the word "lovingkindness" is often used (see Psa. 136).

2. **God the Father** has mercy, great mercy, and is full of compassion (Psa. 111:4; 130:7; 145:8). He is plenteous in mercy; rich in mercy (Psa. 103:8; Eph. 2:4). We are saved through His mercy (Titus 3:5). The word occurs many times throughout the Old Testament, especially in the Psalms.

3. **God the Son** has mercy (I Tim. 1:2; Jude 21; Mark 5:19. "Compassion" is the same in the Greek as "mercy").

4. **God the Holy Spirit** has mercy. (Compare Gal. 5:22, 23.)

18. Grace

1. **Grace** is favor to the undeserving. See Article 49. It is the result of mercy.

2. **God the Father** is rich in grace (Eph. 1:7; 2:7). His grace is abundant, and it has appeared to all men (Rom. 5:15, 17, 20; Titus 2:11). He is the source and giver of grace (Psa. 84:11; I Pet. 5:10; Jas. 4:6).

3. **God the Son** is the source and giver of grace (John 1:17; Rom. 1:5, 7; I Tim. 1:14; II Cor. 8:9; 13:14).

4. **God the Holy Spirit** is the "Spirit of Grace" (Zech. 12:10; Heb. 10:29).

19. Truth

1. **Truth** is that which is real; which comes up to its ideal; which may be depended upon.

2. **God the Father** is the very sum and substance of truth (Ex. 34:6; Deut. 32:4; Psa. 57:3; 117:2; Rom. 3:3, 4; Titus 1:2).

3. **God the Son** is truth and the source of truth (John 1:14, 17; 14:6).

4. **God the Holy Spirit** is truth and the "Spirit of Truth" (I John 5:6; John 14:17; 15:26; 16:13).

20. Faithfulness

1. **Faithfulness** is trustworthiness; the state or quality of being faithful, or trustworthy. A faithful person is one upon whom we may safely lean or rely.

2. **God the Father** is absolutely faithful. His faithfulness is great, reaching unto the skies (Lam. 3:23; Psa. 36:5; 119:89). He is faithful in keeping His promises, in guarding from temptation, and in working in us (Deut. 7:9; Heb. 10:23; I Cor. 1:9; 10:13; I Thes. 5:24; I John 1:9).

3. **God the Son** is faithful (Heb. 2:17; 3:1, 2; II Thes. 3:3; Rev. 1:5; 3:14; 19:11).

4. **God the Holy Spirit** is faithful.

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